



1. The Magus

THE 22 MAJOR ARCANA

Issued as a part of
"THE KABALA UNVEILED"
By FRA. AQUARIUS, Scribe



2. The Gate of the Sanctuary



3. Iris-Urania

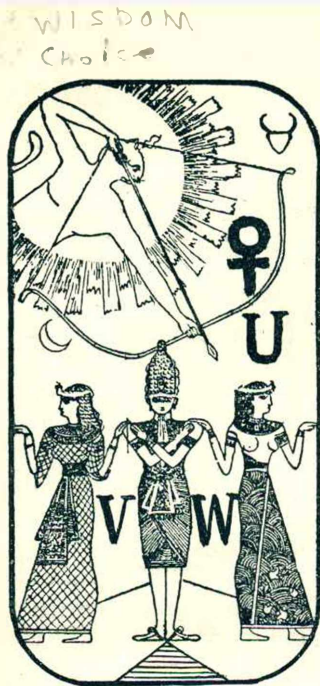


4. The Cubic Stone

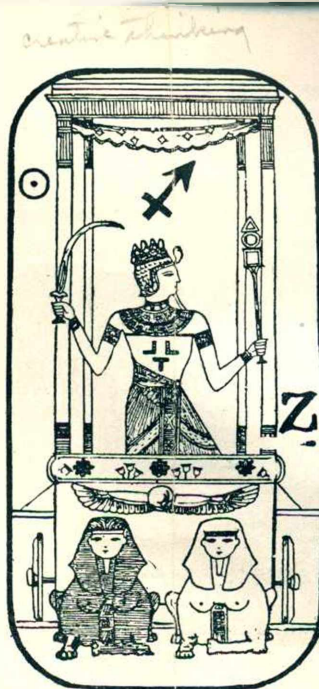


5. The Master of the Arcanes

occult Science



6. The Two Ways



7. The Chariot of Osiris



8. The Balance and the Swo



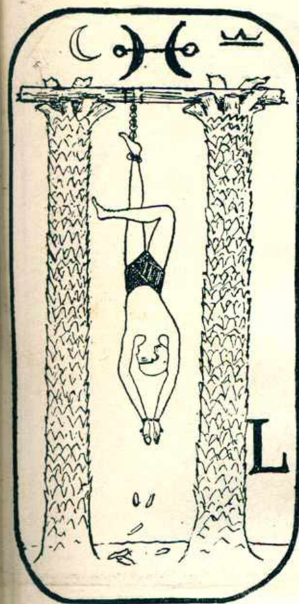
9. The Veiled Lamp



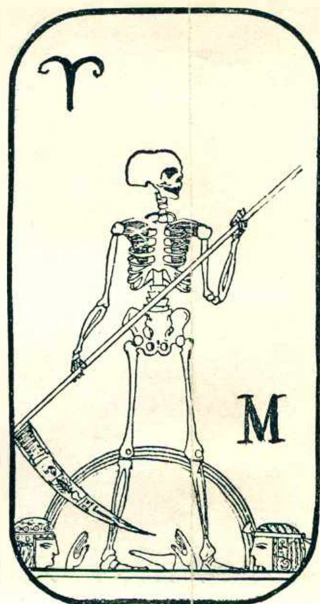
10. The Sphinx



11. The Tamed Lion



12. The Sacrifice



13. The Reaping Skeleton

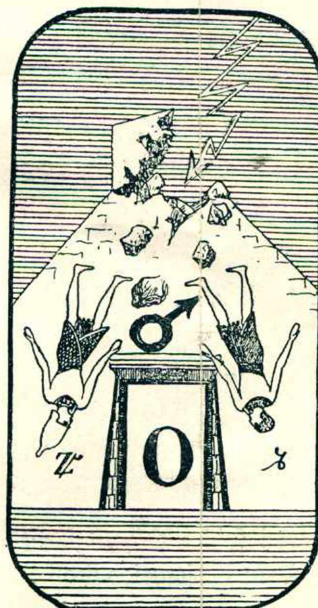


14. The Two Urns

FATALITY



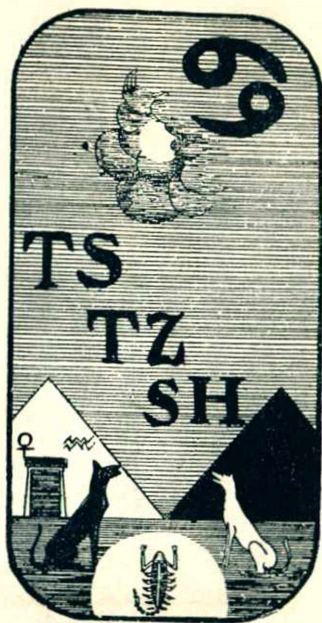
15. Typhon



16. The Thunder-Struck Tower



17. The Star of the Magi



18. The Twilight



19. The Dazzling Light



20. The Rising of the Dead



21. The Crown of the Magi

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entitled "KABALA UNVEILED"
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Scribe, exclusively for

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SAN JOSE, CALIFORNIA

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22. The Crocodile

KABALA UNVEILED



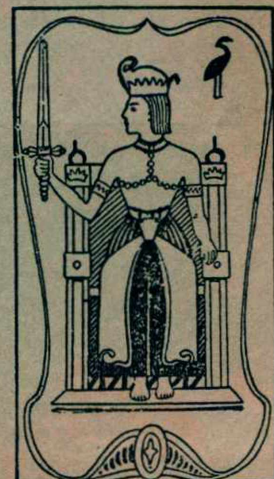
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Secret Discourse

Number.....I



By
FRATER AQUARIUS,
Scribe



THE KABALA UNVEILED
By Frater Aquarius, Scribe

INTRODUCTION

If you love mystery and the weird things which the human mind has been able to evolve in an attempt to solve the mysteries of life, you will find this course of special study very interesting and very helpful.

We are happy that we are able to present to you a real UNVEILING of this mysterious subject. It is undoubtedly the most weirdly arranged, most mysteriously alluring and mystifying subject that the human mind ever invented in an attempt to interpret divine impressions.

The students of mysticism in oriental countries are just as greatly mystified by this subject as are the people in the Western World; but the students in the Orient and the Near East have one advantage that the students in the Western World do not have; the oriental students have had the truth of the Kabala explained to them, whereas the people in the Western World have had only a false or wrongly-interpreted form of the Kabala given to them.

The Kabala deals with laws and principles that are the most mysterious and most subtle in the universe. Some persons have spent their entire lives trying to find the golden thread in the Kabala, and trying to lift the veil that seems to hide it from a clear understanding. It would take the lifetime of the average person to completely and thoroughly analyze the Kabala if he had to depend upon searching through all of the modern books that have been published on the subject. No two of these books agree, and no students of the Kabala seem to agree in their attempts to interpret it and present it to others.

The Kabala as a course of study has never been incorporated among the regular graded courses of study of the Rosicrucian Order in modern times simply because it leads to so many mysterious fields that the average student would not have an opportunity of mastering it and applying it. Some of the more essential and practical ideas contained in the Kabala are contained in our other Rosicrucian lectures. But the mysterious things that seem to fascinate the human mind and hold it in a spell of the most weird form of mysticism are now to be explained to you in this special course of lessons.

It is said by many of the eminent mystics of Europe and other countries that no student of mysticism can speak fluently and learnedly of the mysterious things of life unless he knows something about the Kabala. It is considered by a great many persons to be the most intellectual and highly intelligent presentation of many secret doctrines. Compared with other more simple subjects of study the Kabala is like comparing the game of chess with the game of checkers.

Perhaps too much mystery and mysticism has surrounded the Kabala, and perhaps many eminent men in foreign lands have purposely made the Kabala seem to be very difficult to understand and very elusive in its

revelations. This impression may have been created in order to discourage the insincere student and the unworthy one from ever considering the Kabala.

You alone will be able to judge after reading this course of study whether the Kabala is worthy of your further investigation or not. In a great many mystics it awakens and quickens a sleeping, dormant interest in something that they have studied far in the past, perhaps in another incarnation. In other mystics this study awakens a remembrance of past events and past contacts. In still other students this study awakens nothing old but leaves them with a strange understanding of some of the great mysteries.

This course of study now before you was prepared by one who has delved deeply into the subject, and who has not only discovered a great deal about the mysteries of the Kabala, but is so thoroughly familiar with our Rosicrucian work that he can explain it to you as one Rosicrucian to another. And because of your advancement in our Rosicrucian work and your special qualifications it has been recommended that you be permitted to have this special study.

We ask that you keep this course of study confidential to yourself, and not show it to any other Rosicrucian member even if you believe, or he believes, that he is ready to have it. Like all of the Rosicrucian monographs that are sent to you, these are also confidential and strictly private, and you are not burying them or in any way purchasing them to own them in such a manner that will give you the freedom to pass them on to others.

You will find the reading and studying of this special subject intensely interesting, and during the course of the study such necessary charts, diagrams, or illustrations will be furnished to you as will help to make every important point perfectly clear and understandable.

Because this course is granted to you through the permission of the certificate which you received from Egypt the emphasis in the course of study will be placed upon the Egyptian mystical understanding of the Kabala.

With these few words of introduction, and with our fondest hope that you will find this special course, and others which we may be permitted to send to you from time to time under the privilege of your certificate from Egypt, interesting and helpful, we greet you with the ancient Rosicrucian greetings "on all points of the triangle."

Fraternally,

GRAND ARCHIVIST OF AMORC

P.S. Please note that you are permitted to tell other members that you are a special student of the Kabala, and that you have been permitted to have special courses of study by warrant of a certificate issued to you by the Rosicrucian archivist in Egypt, and that all members who reach the Fourth Grade or higher in the future, and who are loyal and well qualified, may obtain the same special privilege.

It has been frequently stated that no one can obtain a true knowledge of the Kabala, (which is a Hebrew word often spelt Cabala, Quabballa, or Kabbala, the true meaning of which is TRADITION,) unless it is received orally from a competent instructor. A sincere study of the mass of occult postulations and treatises that have been published through the past few years, would almost lead a student to believe the statements made by their authors that they have NO OTHER AUTHORITIES than that which has been revealed to them in a MYSTICAL MANNER. The inference being always based on the statement that they have contacted a source of information that is closed to the average human being; that they are the chosen elect, and their writings and postulations are not to be disputed, but must be accepted as the only revealed truths. This is not a new postulation, for everywhere in research of the customs of the ancients, the priesthood controlled all sources of occult and Divine and mystic knowledge, yet only a casual survey will show that the Ancient Priesthood had a prerogative, possibly assumed, that these latter day cults, cannot show any precedence for, except crass materialism.

It is even very difficult to secure a true history of the rise of this Kabala, a traditional theosophy, and unless one has a working knowledge of the Hebrew language and an absolute unbiased and authentic history of the Jews of the medieval times, he will be lost in a mystic maze from which there is no outlet. It shall be, therefore, my purpose to take you through a very interesting and I hope enlightening journey in a series of articles on the value of the Kabala to students of metaphysics. This journey will of necessity show the postulations of many exponents of this occult science, its uses and abuses; how it has combined esoteric knowledge with exoteric knowledge; how it has endeavored to make of the Kabala the key of the Tarot cards, 78 in number, astrology, star worship, numerology, and many things that will be very interesting to us as Rosicrucian students to show the absolute difference in our teachings which are based on absolute truths and those of the Kabala which are claimed to be Divine revelations to the selected few.

One of the most abused ideas that these self-styled mystery schools have adapted is that the Kabala is of two kinds, the ORAL and the WRITTEN. One English writer on the subject said: "The term 'Unwritten Qabalah' is applied to certain knowledge which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I MYSELF HAVE or HAVE NOT received it."

Other schools, and I might say many of them small publishing concerns in Europe and America, with their entire "school" located under the palms of their hands state to their students that THEY KNOW FULLY both methods of ORAL and PUBLISHED KABALA, but that it is set forth in symbolical language, with purposeful blinds and subtleties to confuse the uninitiated; so of the few who undoubtedly exist at the present day who have received the teachings, its true interpretation must remain a secret.

With such a presentation of the "mystery" in forms of this character, it has of course been an easy matter for each "teacher" to give to

the world his own theories, each one more wild and illogical than the other, until it becomes a serious matter for the real student to make up his mind whether there is a real solution to the "mystery" or not.

Now let us start out with one clear and logical statement, and that is, in the COSMIC LAWS that have to do with the UNIVERSE there never were, never are and never will be any confusions and mysteries; that the Supreme Intelligence of the Creator set out very plainly that purpose of man in the scheme of evolution, and put no blindfolds or traps in the path of those who desire to KNOW. True, no knowledge whether it be exoteric or esoteric can be obtained without a proper training, and just as the various exoteric schools teach medicine, law, and the other arts and sciences, so there ARE ARCANES SCHOOLS that teach ESOTERIC laws and sciences to its students.

To the frivolous minded, the attainment of Cosmic Consciousness will always be a mystery. The great Masters teach that a technique is necessary, if the student is not to wander into a maze of terms and abstract theories, which eventually detract from the halo and lure of real knowledge. They rightly state that a technique is not the result of a process of reasoning, nor a personal belief, faith or theory. But rather that it is an accumulation of knowledge of ways and means appropriate to obtain the end with the least loss of effort, both physical and mental. This then makes the students of the properly equipped Arcane School ACTORS and not THEORISTS. Thus the discoveries and practical works of the Rosicrucians of the past stand as a challenge and an example for all time. It is for this very purpose that every lecture that students receive, contains a three-fold lesson, so that by the proper technique each student receives a thorough training that can be used in his daily life, and gradually as the years roll by, he secures the technique that unfolds to him, the real blessing and privilege of living and of rendering service to all he contacts.

Margolis, a learned authority, sets forth the TORAH (a Hebrew word meaning the LAW) which Israel received with joyful readiness at the foot of Mount Sinai, was in the opinion of the rabbis, originally intended for all mankind as a guide to their salvation. God spoke not in secret (Isaiah 45.19) but in the open and free desert, that all men might have access to the revealed word. Now just at what time the Jews in Palestine ceased to use HEBREW as a spoken language is a mooted question. The older view has it that the Jews lost their HEBREW speech in the Babylonian captivity whence they brought back with them the ARAMAIC. Hebrew and Aramaic are sister languages, belonging to a group known as SEMETIC and comprising in addition Arabic, Ethiopic and Assyro-Babylonia. There is a close resemblance among all of them in structure and vocabulary, and Hebrew is related to Aramaic as Low German or Dutch is related to High German. In the days of Hezekiah, Aramaic was understood by the courtiers; to the common soldier it meant an unintelligible gibberish. Ezra (in the 5th Century BC.) is reported to have read the LAW (The Torah) to the assembled people "distinctly" (Nehemiah 8.8); according to the rabbis, he read with "interpretation," that is, with an accompanying rendition into the Aramaic. That of course may simply imply the carrying of a custom in vogue at a latter period back to Ezra, to whom many other institutions are ascribed. It has been urged that the Aramaic

spoken in Palestine was a dialect differing from the Babylonian variety and could not have been imported from the East. It has therefore been argued that the change of speech must have occurred in Palestine itself, a century or so after Ezra. But we know now that a Jewish Military colony which settled in Egypt long before Cambyses (529-522 BC) spoke and wrote Aramaic in the days of Nehemiah. This military settlement was formed because Egypt had horses, and Palestine had more people than it could support, and so the Judean kings from Solomon downward traded their subjects for horseflesh. Jewish soldiers served in the army of Psammetich II (594-589 BC) against the Ethiopians. A large body of Jews migrated to Egypt after the murder of Gedaliah, overruling the opposition of Jeremiah who was made to accompany the exiles. Long before the conquest of Egypt by Cambyses, Jews had been settled as military colonists on the southern frontier of the realm. Of forceful deportations in the Persian period and later by the first Ptolemies we read in ancient writings; as late as Roman times Jews inhabiting a Syrian village called themselves as Persian in allegiance. The Jew was in Egypt before the Greek, but under the second Ptolemy already the large and influential Jewish community of Alexandria began to exchange their Aramaic speech for the language of the governing race which was the Greek. It was in the reign of the second Ptolemy, surnamed Philadelphus (285-247 BC) that the translation of the LAW (The Pentateuch) into Greek is placed by the circumstantial narrative known as the Epistle of Aristeas which purports to be a contemporary record by one of the king's courtiers.

We must understand that the change in Palestine from Hebrew to Aramaic was gradual, Hebrew succumbing in the North Earlier than in the South. For a time both languages were spoken and understood, until at length HEBREW vanished from the mouth of the people, and in the main became a SACRED TONGUE understood only by the learned, but UNKNOWN to the unlettered who conversed in Aramaic.

But the Word of God was to be understood by the people. Just how early the custom arose for the Scriptures, the Torah and the Prophets in particular, to be read on the Sabbath in the synagogue is not known. But when these lessons had become a fixed institution, it followed of necessity that a translation into the people's speech should go hand in hand with the reading of the original. The rabbis called this translation TARGUM, but the name is specifically applied to the Aramaic version. At first the Targum was oral. Beside the reader stood the Targeman (hence the word 'dragoman') the official interpreter. A verse, or in the case of the Prophets a connected section, not exceeding three verses, was read in Hebrew and immediately translated into Aramaic. Both the original from the SCROLL, and the translation from MEMORY, were to be declaimed in the same pitch, and the interpreter was enjoined not to lean against the desk, but in a deferential posture to stand some way off. The translation frequently assumed the character of free exposition with a view of inculcating the interpretation which the schools place on the law or custom and in general to bring down the Scriptural word to the comprehension of the common people. The prophetic lessons naturally lent themselves to amplification; the interpreter turned preacher, and prefacing his remarks with a direct address to the congregation in some such words "O my people, sons of Israel" or "The prophet saith". This

freedom had its dangers, especially at a time of the rise of heresies out of which new religions were born.

When we stop to consider that few of the people could read and write, and that even rulers and Kings used their seals to sign their edicts and decrees, which had been prepared by the Scribes, it becomes at once apparent that these preachers or translators or Targemen, whatsoever we term them, wove into their interpretation of the LAW folklore and legends that had been handed down from generation to generation, and this in a language that was entirely different from that it originated in, it accounts for many of the strange constructions and errors that have crept into the original story. How easily this could occur, we need of course not go back much further than to consult persons around 50 years of age, who distinctly remember that in their youth it was not compulsory for children to go to school even in America, and it was rather the common than the rare occurrence to meet people who could neither read nor write, and who were compelled to rely on their news from the story-tellers, as did those people in Medieval Europe on the Bards and ballad singers. It was not a disgrace to be uneducated, and the workers and tillers of the soil had no time to study even if they had the inclination. Added to the fact that in Bible times the printing press had not been invented, and everything that was written was done by hand on scrolls by the Scribes who were attached to the Priesthood, we find that there was a system of writing which can be likened to shorthand of today. Naturally with so much hand work to be done, they even condensed this form of writing, and there was no division between words, letters, sentences, or paragraphs, all were run together as though it were one word, and added to this there were no vowels only consonants, we can easily see how these characters or symbols which compose the Hebrew language could easily be misinterpreted.

Just imagine if you will, all the letters or words in this magazine being run together without any spacing line after line, and then also in a language that was not spoken generally, and interpret it to some one. Why, even the attempt to read it would be a difficulty. To me it is a marvel how they could even translate the language as well as they have done it. Yet these readers were skilled and trained in the Mystery Schools of the Temple to recognize each of the 22 characters or letters as something that stood for a definite exoteric meaning, and the initiates knew besides the esoteric meaning.

To further illustrate the above I am giving below a table of the Hebrew alphabet, the meaning of the characters or letters and the source from which they emanated. This is very important to a student who desires to fathom the "mysteries" and "fallacies" of modern interpretation of the Kabala, for without the symbolism of the Hebrew letters as will be shown later on in the translation of the SEPHER YETZIRAH the Book of Foundation and its 32 paths of Wisdom, we will only be floundering deeper and deeper.

THE ALPHABET

Order	Forms & Equivalents	Names	Numerical Values	Meaning
1	Silibant "A"	ALEPH	1	An ox
2	Bh, B	BETH	2	A house
3	GH, G	GIMEL	3	A camel
4	Dh, D	DALETH	4	A door
5	H	HE	5	A window
6	V	VAV	6	A hook
7	Z	ZAYIN	7	A weapon
8	Hh	HHETH	8	A fence
9	T	TETH	9	A snake
10	Y	YODH	10	A hand
11	KH, K	KAPH	20	The palm of the hand
12	L	LAMEDH	30	An ox goad
13	M	MEM	40	Water
14	N	NUN	50	A fish
15	S	SA-MEKH	60	A prop
16	Hard "A"	AYIN	70	An eye
17	PH, P	PE	80	A mouth
18	TS	TSA-DHE	90	A fish hook
19	K	KOPH	100	Back of the head
20	R	RESH	200	A head
21	SH, S	SHIN	300	A tooth
22	TH, T	TAV	400	A cross mark

It is said that Language is the communication of thought by means of spoken or written sounds. The utterance of a single thought constitutes a sentence. Each sentence is composed of words expressing individual conceptions or their relations. And words are made up of sounds produced by the organs of speech and represented by written signs. It hence consists of three parts: First, ORTHOGRAPHY, which treats of the sounds employed and the mode of representing them. Second: ETYMOLOGY, which treats of the different kinds of words, their formation, and the changes which they undergo. Third: SYNTAX, which treats of sentences, or the manner in which the words are joined together to express ideas.

The HEBREW being no longer a spoken tongue, is only known as the language of books, and particularly of the Old Testament, which is the most interesting and important as well as the only pure monument of it. The first step towards its investigation must accordingly be to ascertain the meaning of the SYMBOLS in which it is recorded. Then having learned its sounds, as they are thus represented, it will be possible to advance one step further and inquire into the laws by which these are governed in their employment and mutations.

There is always more or less difficulty in representing sounds, of one language by those of another. But this in the case of Hebrew is greatly aggravated by its having for ages been a dead language so that

some of the sounds cannot now be accurately determined, and also by its belonging to a different family or group of tongues than our own, possessing sounds entirely foreign to English, for which it consequently forms no equivalent, and which are in fact incapable of being pronounced by our tongues. Thus the table I have submitted is only an approximation but from the sources I have investigated they are the nearest to being right that can be ascertained.

You will note from the table that seven of the letters have a double form or equivalent, the 21st letter is not included in the seven double letters as it is always pronounced SHIN. The Kabbalists have made much of these seven double letters as you will eventually see. There is no mystery in these double letters to the initiated in Hebrew grammar, it simply implies that they have a double pronunciation, a soft and a hard pronunciation, which in modern Hebrew has been made easier for the scholars by the placing of a dot in the center of the letter to signify whether it is to be hard or soft.

Now it is not my intention to make of this a lesson on Hebrew grammar. I have simply given this authentic rendering for us to use in showing the many errors made by the translators of the Kabala either through ignorance or for a deliberate purpose.

For those who desire to practice the pronunciation I will say the letters have been divided into:

Gutturals	Aleph, He, HHETH, AYIN, RESH	(th = s)
Palatals	GIMEL, YODH, KAPH, KOPH	
Linguals	DALETH, TETH, LA-MEDH, NUN, TAV	
Dentals	ZAYIN, SA-MEKH, TSA-DHE, SHIN	
Labials	BETH, VAV, MEM, PE	

Then of course there are divisions of weak, medium and strong letters. The numerical employment of the letters, common to the Hebrew and the Greeks, is indicated in the table of the alphabet. The hundreds from 500 to 900 are represented either by the five final letters or a combination of TAV with the letters immediately preceding it. Thus Resh-KOPH equals 500 or in many old scrolls the TAV alone represents the 500. If we want 900, there are two ways of representing it either by KOPH-TAV-TAV or simply by the 18th letter TSA-DHE.

With this explanation in detail we are now ready to embark on the SEPHER YETZIRAH and understand how its translation embodies so much confusion not alone to Hebrew Scholars but to those who have a very good reason for taking some unfounded meaning of it.

It is a very small book, indeed, but in the hands of successive translators and makers of commentaries, its position has become very complex. The revelations in the book are by TRADITION presumed to have been originally conceived by Abraham, and most authors say that its "key" is in the manner in which it is divided into chapters. And as there are in all SIX Chapters the formation of the Universe is to be explained through the number SIX. Chapter 1 contains 12 sections; chapter 2 has 5 sections; chapter 3 has 5 sections; chapter 4 has 4 sections; chapter 5 has 3 sections and chapter 6 has 4 sections.

KABALA UNVEILED



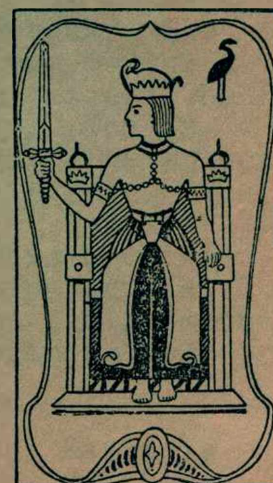
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Secret Discourse

Number.....2.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

This book, the SEPHER YETZIRAH, introduces, presumably, a doctrine of the LOGOS. The universe is presumed to be created by three expressions or forms: NUMBERS, LETTERS, AND WORDS. Or, NUMBERS, LETTERS, and SOUNDS. Or, WRITING, NUMBERS, and SPEECH. Analyzed, these seem to indicate that the Kabalists believe all knowledge must therefore be sought through NUMBERS, through letters and through SOUNDS.

The book further explains that all creation as it IS or as it SHALL BE can be noted from the 22 letters of the HEBREW ALPHABET.

The letters are DIVIDED UP into the following groups:

<u>Letter</u>	<u>No.</u>	<u>Meaning</u>	<u>Group</u>	<u>Further Meaning</u>
Aleph	1	Air	Mother	according to way
Mem	13	Water	"	pronounced
Shin	21	Fire	"	
Beth	2	Saturn	Double Letter	Life and Death
Gimel	3	Jupiter	"	Peace and Misfortune
Daleth	4	Mars	"	Wisdom and Folly
Caph	11	Sun	"	Wealth and Poverty
Pe	17	Venus	"	Beauty and Ugliness
Resh	20	Mercury	"	Plenty and Want
Teth	9	Moon	"	Power and Slavery
He	5	Aries	Single letter	Sight
Vav	6	Taurus	"	Hearing
Zayin	7	Gemini	"	Smell
Cheth	8	Cancer	"	Speech
Tav	22	Leo	"	Taste
Yod	10	Virgo	"	Coition
Lamedh	12	Libra	"	Work
Nun	14	Scorpio	"	Movement
Samekh	15	Sagittarius	"	Wrath
Ayin	16	Capricorn	"	Mirth
Sadhe	18	Aquarius	"	Meditation
Koph	19	Pisces	"	Sleep

The seven double letters also represent the 7 days in the week, The seven openings in man's head, 2 eyes, 2 ears, 2 nostrils, one mouth. Also height, depth, East, West, North, South and the Holy place. The 12 single letters also represent the 12 months in the year. The 12 chief members of man, 2 hands, 2 feet, 2 kidneys, the liver, the spleen, the gall, the stomach, the colon, and the bowels.

Thus we secure the fact that the original conception of this book assumed the Hermetic saying, "As above, so below." They compared the body of man, his functions, his joys and pleasures, and so forth, with similar functions in the Universe as represented by the planets and signs of the Zodiac.

This apparently is the reason the Kabalists assume that the Earth is not a planet, and that the three mother letters produce out of themselves, Air, Water and Fire-earth.

Now if you will compare the authentic, scholarly arrangement of the Hebrew letters and their pronunciation with this set-up just given, you will begin to see many differences in the meanings of the letters, and here we have our first difficulty in the actual meaning of the alphabet, which can be accounted for in many ways. The most important element being that the HEBREW letters represented to the Jews symbols of actual things with which they were familiar, and undoubtedly when Hebrew was a spoken language, the manner in which the letters were pronounced had an important bearing on its meaning. This very illustration will be found among those who speak English, which makes it such a difficult language for foreigners to acquire. This correct method is of course founded on the scale of the Cosmic Keyboard and is the TRUE KABALA of sounds, and numbers, as it is based on vibrations, as related to notes and octaves, harmony and rhythm.

Stenring, an eminent foreign authority for the Western world, in recent years issued a commentary on the Sepher Yetzirah, and in it he shows that many of the verses as commonly used in the Western World are spurious, and he expunges all but 72 verses which he states after many years research probably comprise the original text.

He states truthfully that the 32 Paths of Wisdom are 32 notions which comprehend the whole creation. This is identical with the secret knowledge in the East. Under these fundamental ideas all that exists is classified. When the Lord wrote a "number" or a "letter" in each of these paths forces were created "from" which everything was formed. By means of their symbols--otherwise "numbers" and "letters"--these forces became apprehensible to the human mind. To reach an absolute knowledge of only one of these mystical paths of divine wisdom, is, however, impossible for the human mind unless initiated. He who endeavors to climb to these Supreme Heights of wisdom must first pass through "The 50 Gates of Understanding." In other words, he must acquire a special knowledge of all sciences. The twenty-two basal letters are twenty-two creating ideas or forces which human intelligence has symbolized in the "Book of Thoth," or the major trump cards of the TAROT (also known as the Major Arcanum). These twenty-two letters, with the ten ineffable Sephiroth which are mentioned in the first Chapter of the Book of Formation (Sepher Yetzirah), is the interpretation of the thirty-two paths of wisdom, and they are the "mysteries" which cause so much confusion in the various commentaries. For the information of those who do not have an idea of what the ten Sephiroth's may mean, I will say that they are:

<i>The Ten Sephiroth represent the Heavenly Man</i>			<i>The principal doctrines of the Kabalah are designed to give the following lessons</i>		
	1.	Infinity	of beginning	<i>The Supreme Being, His Nature & Attributes</i>	
	2.	"	of end	<i>The Cosmogony</i>	
	3.	"	of good	<i>The Creation of Angels and man</i>	
	4.	"	of evil	<i>The destiny of man and angels</i>	
	5.	"	of height	<i>The nature of the soul</i>	
	6.	"	of depth	<i>The nature of angels, Demons & Elementals</i>	
	7.	"	of east	<i>The Import of the Revealed Law</i>	
	8.	"	of west	<i>The Transcendental symbolism of Numbers</i>	
	9.	"	of north	<i>The peculiar Mysteries contained in the Hebrew Letters</i>	
	10.	"	of south	<i>The Equilibrium of Contraries</i>	
<i>Binah</i>	<i>Understanding</i>	<i>Chochmah</i>	<i>Wisdom</i>		
<i>Geburah</i>	<i>Strength</i>	<i>Chesed</i>	<i>Mercy</i>		
<i>Tiphareth</i>	<i>Beauty</i>	<i>Netzach</i>	<i>Victory</i>		
<i>Hod</i>	<i>Splendor</i>	<i>Yesod</i>	<i>Foundation or Basis</i>		
		<i>Malkuth</i>	<i>The Kingdom</i>		
		<i>Queen Matrona</i>			
		<i>Daath</i>	<i>Knowledge</i>		

First Trinity - Intellectual World
Second " - Moral "
Third " - Material "

Now it has been claimed that 1800 years ago Rabbi Akiba ben Joseph reduced to writing the secret tradition of the Jews in the Book of Formation, which had been handed down to him by his forefathers, and it is stated that for the reason that he hesitated to put in writing the great secret of the Kabala he embodied it in a "riddle" which many Western world philosophers have tried to solve.

It will now be interesting for us to look into Jewish history some more, to ascertain what the Jews really thought of this school of mysticism, and I shall use as my references a stupendous and mystical manuscript that is an authority for all mystics. We shall later come back again to the Book of Formation and make further comments on it. It is recorded that Moses of Coucy endeavored to be a peacemaker between the philosophy of Abraham Maimuni, who was deemed a heretic, and formed a sect known as the Maimunists. He wrote in 1235 A.D. a little book the subject of which was "War for God," and was widely discussed pro and con, and although the rabbi of Coucy was of another school he endeavored to heal the breach that had formed by the various philosophies of the rabbis of France and Spain. Evil consequences, however, developed. Maimuni aimed at unifying Judaism, and instead produced division. He had sought to give it transparent clearness and simplicity, and only caused misunderstanding and complication. His system of philosophy had divided Judaism, separated the simple believers from thinking men, and aroused a commotion, which in its violence far overstepped the borders of moderation. Through the rupture that arose from the conflict for and against Maimuni, there insinuated itself into the general life of the Jews a false doctrine, which, although new, styled itself a primitive inspiration; although-un-Jewish, called itself a GENUINE TEACHING of ISRAEL; and although springing from error, entitled itself the ONLY TRUTH. The rise of this secret lore, which was called the Kabala (tradition), coincides with the Maimunistic controversy, through which it was launched into existence. DISCORD was the MOTHER of this MONSTROSITY, which has ever been the cause of schism. The Kabala, in its earliest Western world development is a child of the first quarter of the 13th century A.D. The early adherents of this occult lore, when asked to confess honestly from whom they had first received it, answered in plain terms, "from Rabbi Isaac the Blind, or perhaps from his father, Abraham ben David, of Posquieres, the antagonist of Maimunu." They frankly confessed that the Kabalistic doctrine does not appear either in the Pentateuch or in the Prophets, in the Hagiographa, or in the Talmud, but rests on scarcely perceptible indications of great antiquity. Of the Kabalistic utterances of the founder of the Kabala, Isaac the Blind (flourished about 1190-1210 A.D.) there are only fragments extant, from which little can be inferred. The darkness of his physical vision was said by his disciples to have been illuminated by an Inner Light. He revived as an article of faith the ancient doctrine of Metempsychosis, which had been condemned and ridiculed by Jewish thinkers. His disciples said that he had the power of discerning whether men possessed a new and fresh soul, coming directly from the world of heavenly spirits, or of an old soul which was migrating from body to body, trying to recover its purity. Two of his disciples, Azriel and Ezra, were the first to reduce the Kabala to a coherent system. They were so like-minded that they have often been confounded, and certain writings and doctrines have at times been ascribed to the one, and again to the

other. These twins in thought, perhaps brothers in blood, are consequently reckoned in the history of the Kabala as only one person; they complement one another.

But little is known of the life of this pair, and it is reported one of them (it is uncertain whether Ezra or Azriel) died at the age of seventy, a few years after the commencement of the Maimunist schism. Of Azriel, rather more is known. He relates how, from his earliest youth, he traveled from place to place, in search of a secret art, which could give him more satisfactory conclusions about God and creation. Certain men, who were in possession of his lore, had taught it to him, and he was firmly convinced of its truth. He had, therefore, himself spread this Kabalistic doctrine among the congregations he visited during his wanderings; but was laughed to scorn by the philosophical scholars in Spain. Thus one of the earliest mystics confessed that the Kabala had met with opposition at the very outset of its career, and that THE ANTIQUITY OF ITS SUBJECT MATTER was emphatically denied. Azriel and Ezra, however, were not perturbed by this opposition, but labored to make good their position and spread their doctrines. They developed their peculiar theory in their explanations of passages in the Agada, the prayers, and the Song of Solomon, which is a very mine for every kind of mysticism. Azriel endeavored to convince also philosophical scholars of the truth of the Kabala, and clothed its doctrine in the language of logic. But as soon as this secret doctrine steps out of the obscurity into light, it shows its nakedness and deformity. It is certain that the Kabala was intended as a counterprise to the growing shallowness of the Maimunists' philosophy. The secret doctrine, first completely developed by Ezra and Azriel, established a peculiar philosophy of religion, or more correctly, theosophy, which advancing from one inconceivable statement to another, finally soared into the misty region where all thinking ceases, and even imagination droops its wings. It started from a basis, which at that time was considered unimpeachable, but made bold deductions from it, which clashed with its underlying principle. Unity was transformed into a plurality, spirituality into a coarse materialism, and refined belief into an extravagant superstition. The original Kabala established the following principles: The Deity is elevated above everything, even above existence and thought. Consequently we have no right to say of Him, He speaks, He acts, or still less, He thinks, wills, or designs. All these qualities which are human imply some limitation, and God is unlimited because He is perfect. Only one attribute can be assigned to Him--He is unconditional or infinite. The Kabala accordingly confers on God the title of Eternal (Hebrew, En-Sof). The universal existence, the En-Sof, consequently is identical with the non-existent (Ayin). Hence in order to make His existence known, Deity was obliged to make Himself visible and recognizable; He had to become active and creative, so that His existence might be perceived.

But the lower world in its depravity and decrepitude could not have been produced or created by En-Sof, for the Infinite and Perfect cannot bring directly into existence the finite and imperfect. The Deity is therefore not to be regarded as the immediate Creator of the world; the process of creation must be conceived in a quite different manner. The En-Sof, by means of His infinite wealth of light, radiated from himself a spiritual substance, a force, or whatsoever it might be

called, which, flowing directly from Himself, partakes of His perfection and infinity. On the other hand, this radiation or emanation cannot be like the En-Sof, its creator, in all points, for it is not absolutely original, but derivative. This power springing from the En-Sof, is therefore, not identical with Him, but only similar to Him, i.e., it has besides an infinite, also a finite side. The Kabala calls this first spiritual child of the En-Sof, the first SEFIRA, a name possibly adapted as suggestive at once of number and of sphere. This first spiritual power radiates from itself a second force, and this latter a third, and so on, so that altogether ten spiritual substances or forces, or intermediate entities, or organs (as they are in turn called) were successively revealed, and became active. These ten powers the Kabala calls the TEN SEFIROTH.

ain = negatively: Ain Soph = the Limitless; Ain Soph Aur = The Limitless Light
The ten substances are parts of one another and of the En-Sof, and only represent different sides (or phases) of the same being, as fire produces both flame and sparks, which, although appearing different to the eye, nevertheless indicate the same thing. The ten Sefiroth, which are distinguished from one another like different colors of the same light, being emanations of the Deity, are dependent on one another, and consequently are conditioned. Only in the degree in which the En-Sof endows them with force, can they continue to act. Their action is shown in the creation of the material and spiritual world in their own image, in their eternal support of the world with which they are in union, and in their ever communicating to it the gracious gift of divine life.

The Kabala divides the ten Sefiroth into three groups of three each, and these nine Sefiroth would have been sufficient to exhaust all the powers needed by the system, but the Kabala could not forego the number ten, it was too important. The ten commandments, the ten Declarations, by which means the Agada explains the creation of the Universe, the Ten Spheres, what a world of meaning is hidden therein! The Kabala was bent on keeping the tenth power, but could not consequently introduce it into its scheme. However, it might eschew strict logic; hence it floundered about amidst a variety of conceptions. Close thinking is no concern of the Kabala; it is satisfied with fantastic pictures and symbols, however unsubstantial. With this number ten the Kabala sported in a most capricious manner. By means of the Sefiroth, God can make himself visible, and even invest himself with a body. When it is said in the Holy Writ; "God spoke, descended to the earth, or ascended," it is not to be understood as strictly literal or as the Agadists take it, as referring to the Deity Himself, or to the sublime En-Sof, but to the Sefiroth. The incense which mounted from the altar, and became sweet savor, was not inhaled or absorbed by the Deity Himself, but by the intermediate beings. In this manner the Kabala thought that it had overcome the difficulties which the notion of the absolute spirituality of God and the Biblical method of representation of God offer. The Deity is incorporeal and infinite, has no corporeal functions, and is not affected by anything corporeal. But the Sefiroth, which in addition to their infinite side, have also a finite, and as it were, a corporeal side, can also perform corporeal functions, and enter into relation with corporeal beings.

The Kabbalistic theory of creation is equally fantastic. God, or the En-Sof, did not create the visible world immediately, but entirely by

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SECRET DISCOURSE

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the means of the Sefiroth. All things in the lower world, both classes and individuals, have their original forms (types) in the higher worlds, so that there is nothing without a purpose, but everything has a higher significance. The universe resembles a giant tree with a wealth of branches and leaves, whose roots are the Sefiroth; or it is a closely wrought chain, the last link of which hangs from the higher world; or a great sea, which is constantly filled from an eternally flowing source.

The Kabala is a grotesque distortion of Jewish and philosophical postulations. In order to make it appear ancient and authentic, the compilers had to recourse to fraud. They circulated a Kabalistic manuscript which purported to have been comprised by an honorable Talmudical doctor, Nechunya ben ha-Kana and others. In vain the highly respected Meir ben Simon and Rabbi Meshullam of Beziers called attention to this forgery, which bore the title of Bahir (Luminous) and condemned it to be burnt, as it contained blasphemies against the greatness of God. However, the book Bahir maintained its ground, and was in later times used as an evidence of the great age of the Kabala.

A poor copyist, Berachya ben Natronai Natkdan, called in the dialect of the country Crispia (flourished 1230-1270) turned his attention to fables, which had been popular amongst the ancient Hebrews, and the Kabalists used his fables and incorporated them in their doctrines.

There is no record in Jewish history or tradition that Rabbi Akiba ben Joseph, the claimed author of the Book of Formation, being a Kabalist, was the first compiler of the Mishna, one of the sections of the Talmud, although he did write many excerpts on the passages concerning the theory of creation and the cloud-chariot of Ezekiel, but always insisted that they should not be expounded before the people. In fact, I can find nowhere in authentic, Jewish history a record of The Sepher Yetzirah. The Jewish histories are full of the writings and life of Akiba ben Joseph. In 130 A.D. he was president of the Synhedrion, and in 135 A.D. he died a martyr to the cause of Judaism. It therefore appears strange in the many things credited to him that this book does not appear as his authorship. Then another strange thing is called to the attention of the student, and that is that the first translation of this Book of Foundation was translated into Latin in 1552 by William Postel, and had its first introduction to Christian scholarship at that time. Surely, if such a book had existed since the time of Akiba, it would have been translated centuries before, and been a source of study for the learned philosophers of all religions.

We now come to two definite conclusions that will allow us to follow the doctrine of the Western world Kabalists: First that it was not written by the Rabbi Akiba, and had no Western existence prior to the time of the 13th century A.D. Second: That it copied a form of theosophy which its compilers transformed to suit their own purposes. And furthermore that they attempted to "veil" or make a "riddle" of this book, which has a real foundation in mystic knowledge, and so perverted the teachings that have existed since all times among the Mystics, that the Secret Doctrines of Ancient Religion, have become in their hands a farce. Luckily, these Western world originators of

this system of Theosophy did not secure their teachings from the mystic Arcane Schools, which have preserved untarnished the Wisdom of the Ages. Thus the Kabala as now taught in parts of the world is responsible for that conglomeration of subjects as set forth in the foolish popular books of Europe and America and treat of ceremonial magic, including the making of magic circles, wands, swords and pentacles, and the use of inscriptions for performing miracles.

Now, to add facts to real occult knowledge, it is necessary to give you a brief history of the ZOHAR, or the Book of Splendor. It is claimed by the Kabalists to have been written in 150 A.D. This, however, is an error, as I shall show you from authentic history.

The outer form of the Kabala, which hitherto had assumed a modest deportment and harmless character, began to foment discord in Ben Adret's time. What it lacked in intrinsic truth and power of conviction, it endeavored to supply by presumptuousness. It had already spread from Gerona, its original seat, and from northern Spain by way of Segovia, to Southern Spain. In the city of Toledo, the Kabala won followers, among others one man, who by his noble birth, his princely state, his high position, his wealth and learning, gave it great weight. This man, whose influence even to this day is not yet fully recognized, was Todros be Joseph Halevi, of the noble Toldean family of Abulafia (born 1234 died 1304). He secured many adherents, but the chiefs of this movement were Isaac Ibn-Latif, Abraham Abulafia, Joseph Jikatilla, and MOSES de LEON, all Spaniards.

Abulafia inculcated into the doctrine of Kabalists, NOTARICON, to transpose the component parts of a word in all possible permutations, so as to form words from them. TSIRUF, the employment of letters as numbers. GEMATRIA, the means of securing communication with the spirit world. In this way he modified the original Kabalistic theory of the Sefiroth. He became so intense in his studies that he tried to convert the pope to his theories. But we have to deal particularly with the most pernicious influence that posterity has inherited in wild theories with one of them, MOSES de LEON. He was born about 1250 and died 1305. His only intention for joining to the Kabalists was to deceive the people, make money out of his theories, unconcerned whom he lead astray. A sciolist, who had mastered neither the Talmud nor any other subject thoroughly, Moses de Leon possessed the skill to use deftly the little that he knew, to write easily and fluently, to discover the connection between the most remote things and the verses of the Scripture. Of careless prodigality, Moses de Leon expended everything that he had without reflecting what would remain for the morrow; he made use of the Kabala to secure for himself a rich source of revenue. At first he published his intellectual productions under his own name. His writings were not sufficiently noticed, and brought him little fame and money. He then hit upon a much more effective means of opening hearts and purses. He commenced the composition of books under feigned but honored names. If he put the doctrines of the Kabala into the mouth of an older, highly venerated authority, some imposing name from the dazzling past--taking care, of course, to make the coloring and the method of presentation archaic--would not such a composition be easily swallowed? He was very clever and knew that he would have to have a living exponent of his "miracles" sighted in his book, and fell upon the person

of Simon bar Yochai, who is said to have spent thirteen years in a cave, solitary, and buried in profound reflection, and who claimed to have received many inspirations. Moses de Leon expressly forbid Simon to use the Hebrew language, and prevailed upon him to use Chaldee, with which few, outside of scholars, were familiar, and thus came into the world the book ZOHAR (meaning brilliancy) which for many years was held by Jews as a heavenly revelation, and was and partly is so regarded by Christians as an old tradition.

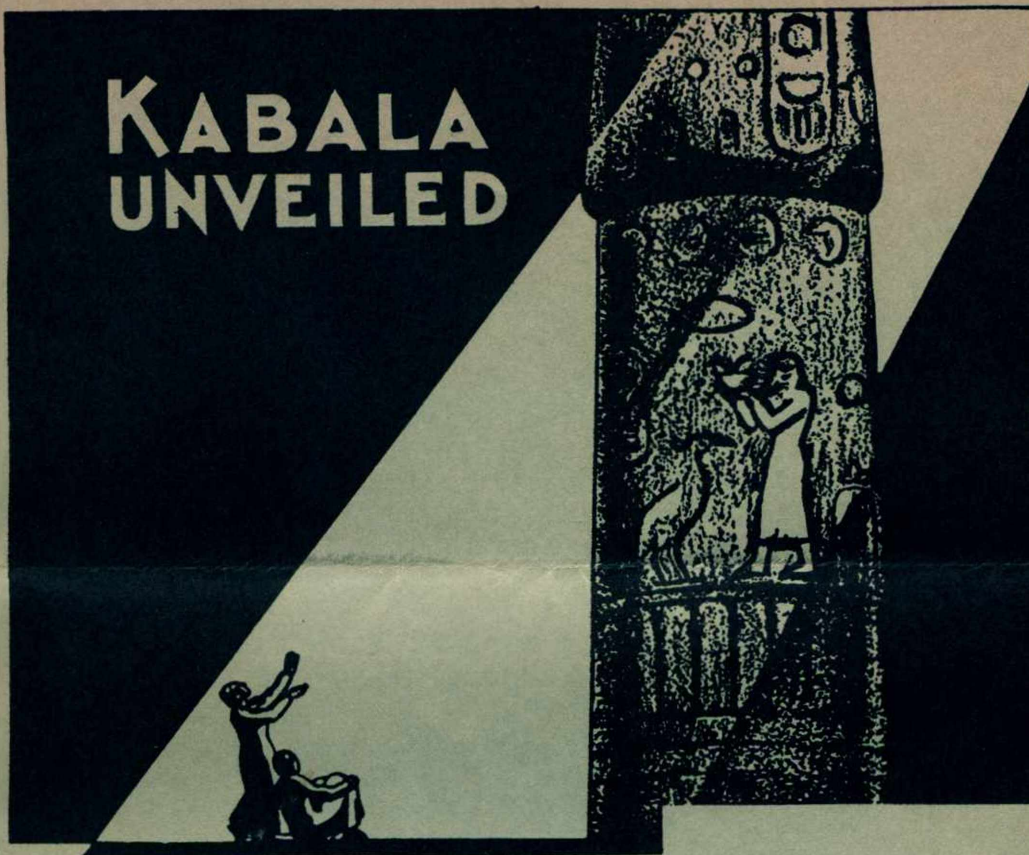
The underlying principle of the Zohar is that the historical and religious statutes of the Bible were never intended to be understood in a plain, simple sense, but that they contain something higher, mysterious, and supernatural. Abrahama and Sarah, for example, denote matter of form; Pharaoh denotes vicious desires, the land of Goshen the heart, Moses the Divine Spirit, and the Urim and Thummin, which the High Priest wore on his breast in the Temple, were the astrolabe of the Astronomers, with which they calculated time, longitude and latitude. This book was eagerly accepted by the Kabalists for it supplied much that their original doctrine had omitted and much needed. Under the guidance of the Spaniards, who were adepts in Arabian lore, the Kabalists now combined with their doctrines that of astrology and the Tarot. They respected nothing that was sacred in the eyes of the Oriental mystics, and their pernicious acts have come down to us of the 20th century as "revealed and Divine knowledge."

They borrowed from all Ancient mythology and cleverly interwove into their doctrine many things that would to the casual student give it an appearance of mystic knowledge. They followed these writings with a school into which were accepted many disciples who spread the doctrine all over the known world, and thus from the minds of a few men has evolved this so-called occult science, which has in it much that is worthy, and much that cannot be accepted by any sincere student of occult knowledge.

I have been at pains to show you the history of the beginning of this form of theo-sophy, and shall follow this with an outline of the various Mystery Schools, which will take us through the Freemasonry of the Pyramids, the Secret Order of Orpheus, the school of Pythagoras; the great Mystagogue of the North, Odin; the Essenes, etc.; the ancient symbolism of Lemuria and Atlantis, and finally a full description of each Tarot card, so that you will be enabled to see for yourselves that the Cosmic Consciousness has not left at any time in the history of mankind anything unveiled for the true mystic students and Initiates.

(This concludes the second discourse)

KABALA UNVEILED



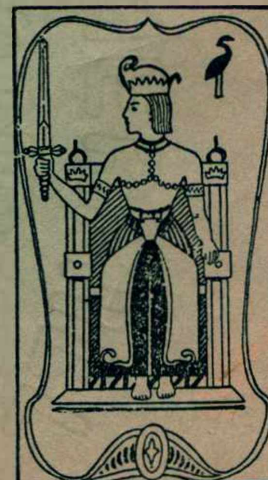
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Secret Discourse

Number.....3.....



By
FRATER AQUARIUS,
Scribe



By Frater Aquarius, Scribe

To the One Privileged:

See 4th Day Temple

The Kabala at least attempts to establish a traditional origin, and the student can make some research into its teachings, but when we come to the Tarot Cards, which have been tied up with the Kabala by numerous modern occult writers, it becomes almost impossible to come to any definite conclusion.

In none of the Ancient Mysteries, a few of which I have already described, is there any mention or allusion made to the Tarot. Madame Blavatsky in her Secret Doctrine Volume Three on her chapter "Hermetic and Kabalistic Doctrines" gives Eliphas Levi, as being authority for the "Taro" (Rota). The Taro, or the sacred Book of Enoch, or Rota, is prefaced, she states, as follows:

"The antiquity of this Book is lost in the night of time. It is of INDIAN ORIGIN, and goes back to an epoch long before Moses....It is written upon detached leaves, which at first were of fine gold and precious metals....It is SYMBOLICAL, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the ages, it is nevertheless preserved--thanks to the ignorance of the curious--in its types and its most important primitive figures." She further continues: "This is the Rota of Enoch, now called the Taro of Enoch, to which De Mirville alludes, as we understand, as the means for "evil magic" the metallic plates or leaves, escaped from destruction during the Deluge, and which are attributed by him to Cain."

She further states that the real Tarot can only be found in its complete symbology in the Babylonian cylinders, that any one can inspect and study in the British Museum. That anyone can see these Chaldean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but that the secrets of these divining "wheels", or as De Mirville calls the "rotating globes of Hecate", have to be left untold for some time to come.

Undoubtedly, the students of occultism are so befuddled themselves on what the Tarot really signifies, that each book we read is either a symbolism of itself or a pure invention of the particular writer.

It seems inconceivable that so important a symbology should have, prior to the 19th Century, escaped the notice of the many writers on the occult, secret doctrines and mystery schools, and philosophies. If it has that importance that these many modern occult writers attribute to them (the cards), it becomes a wonder to the student who is searching for the Truth, why there is no key to them in ancient writings.

I can find no justification for their relation to the mysteries or to symbolism. Even the encyclopedias are silent on this subject. History is silent on them, and only in this 20th Century is any importance placed on their symbology. The French occultists alone, have brought them into any discussion, and they used them mainly for divination purposes as can be easily seen by referring to their writings.

Count de Gebelin, who published between 1773 and 1782 nine great quarto volumes of "Le Monde Primitif" is possibly the first writer who men-

tions that the Tarot is the sole remaining vestige of the superb libraries and literature which once flourished on the valley of the Nile. Possibly the best work on the Tarot is that published by Papus, and he had as his authorities a long list of authorities that the Tarot is the Bible of Bibles, the Book of Thoth and of primitive revelation. Papus used as his authorities, J. A. Vaillant, Eliphas Levi, William Postel, Jerome Cardan and L. C. de Saint Martin. Papus goes on further than these writers on the Tarot, and states his knowledge comes from the Gypsies. In respect to Eliphas Levi, it is a matter of common familiarity that his opinion on any question of fact was sometimes more than worthless, and occasionally a little bit less than intellectually honest. As another writer puts it: "He affirms that the Tarot is possibly anterior to the Book of Enoch--not any apocryphal work which passes under that name, but something 'ecstatic and undemonstrable', something which is of mystic rumour wild--so wild indeed that the name proves in the end to be a synonym for the Tarot itself, suggesting thus an inscrutable verbal impasse. He affirms further that it is the SYMBOLICAL summary of primitive tradition; that it is the keystone of occult science; that it is the book of Hermes. Views of this kind--and thus arbitrarily expressed--seem obviously of the order of revelation, and are to be taken or left according to the disposition of the recipient." This writer further says as to Papus: "Dr Papus dreams stertorously when he says that Raymond Lully--who was termed in his day the illuminated doctor of Majorca--based his Ars Magna on the Tarot keys, and I suggest that he has omitted to read the sheaf of treatises which are included under that title."

Another point strikes the searcher of the tying up of the twenty-two Major Arcanum of the Tarot with the Hebrew letters. I cannot see any semblance in the Hebrew Letters with the twenty-two cards of the Tarot. I previously mentioned the fact that Hebrew is a book language, and that the scribes who were skilled in reading it, were dependent on the characters to represent a certain thing, and a table I gave of the exoteric things they represented fails to give us any clue at all to their combination. Levi is of course responsible for this added confusion to the Tarot and Papus and other writers have followed him absolutely in their explanations.

I personally believe that the Tarot in such form is a medieval method of card playing and of divination and that the Italian barber, Etteila, is the inventor of the whole system. True, many symbols of sacred things have been borrowed not only for the Tarot but for many other exoteric things. Papus emphasizes the importance of the sacred word YOD-HE-VAU-HE in the Key he gives to the Tarot. This, of course, is his method of writing the Hebrew letters YODH, the 10th letter in the alphabet, having the number 10, and equivalent to "Y" in the English alphabet. HE, the 6th number equivalent to "H", and VAV, the 5th letter equivalent to 5, and then the repetition of HE again. You will at once notice a difference in the spelling of the Hebrew letters, and to the students of Hebrew a difference in letters is very important, bearing in mind that each Hebrew letter stands for possibly not only a letter and a number but for something that may change the entire meaning of the writing. Papus is of course referring to JEHOVAH, the ineffable name of God. In Hebrew it consists of four letters YODH, HE, VAV, HE, and is hence called the nomen tetragrammaton or quadriliteral

9-yod=10
HE=5
+
VAV=6
HE=5
10+5+6+5=26=8

name. As I mentioned before it is derived from the substantive verb HAVAH, (TO BE); and as it combines in itself the present, past and future forms of the verb, it is to be considered as designating God as immutable, eternal, the only Being who can forever say, "I AM THAT I AM." This name was first announced to Moses by God, when he appeared to him in a burning bush; on which occasion He said, "This is my name forever, and this is my memorial unto all generations." (Ex.3.15) It was considered unlawful to pronounce this name of God, except on one sacred occasion (the day of atonement), when it was only uttered by the High Priest in the holy of holies, amid the sound of trumpets and cymbals, which prevented the people from hearing it. This custom undoubtedly arose from a wish to prevent its becoming known to the surrounding nations, and being by them blasphemously applied to their idols. Some of the Jews afterwards attempted, by an ingenious corruption of the text of Exodus above quoted, to defend the custom of the authority given in the Scriptures. By the change of a single letter, they made the word L'OLAM, which signifies FOREVER, read L'ALAM, that is "to be concealed," and hence the passage was translated, "This is My name to be concealed," instead of "This is MY name forever." And thus Josephus, in writing upon this subject, using the following expressions, "Whereupon God declared unto Moses His holy name which had never been discovered to men before; concerning which it is not lawful for me to say any more." (The sentence underscored shows where so many of our modern would-be Masters secure their expressions so often quoted.) In obedience to this law, whenever the name Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word ADONAI or Lord. In consequence of this people thus abstaining from its utterance, the true pronunciation of the name was at length lost. Nor is the question yet definitely settled, some Orientalists contending, on orthographical grounds, that JEHOVAH is the true pronunciation, while others, on the authority of certain ancient writers, assert it was pronounced JAO. The task is difficult to make one, unacquainted with the structure of the Hebrew language, comprehend how the pronunciation of a word, whose letters are preserved, can be wholly lost. It may be attempted, however, in the following manner. The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word, and if he did not possess this knowledge of the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew knew, however, from practice, the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of "A" in hat, hate, all, was, and that KNT is pronounced Knight. Thus the words, "God save the Republic," written in the Hebrew method, would appear thus, "Gd sv thrpblc." Now this incommunicable word, the name of God, consists as we have observed, of four letters YODH, HE, VAV, HE equivalent in English to YHVH. It is now evident that these four letters cannot, in our own language, be pronounced unless two vowels are supplied. Neither can they in Hebrew. In other words the vowels were known to the Jew, because he heard the words continuously pronounced, just as we know that Mr. stands for Mister. But the name of God, of which these four letters are symbols, was never pronounced, but another word ADONAI, substituted for it; and hence as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was un-

able to supply them, and thus the word in its pronunciation, was, in time entirely LOST.

This dispute as to the pronunciation of the word is not to be terminated by a reference to ancient authorities, among whom there is too great a discrepancy in relation to the name to be easily reconciled. Irenaeus calls it JAO TH; Isadore says it is JODJOD; Diodurys Siculus, JAC; Clemns of Alexandria, JAU, and Theodoret says that the Hebrews pronounced it JA, and the Samaritans, JAVAH.

Tradition tells us that Methusela, Lamech and Noah pronounced it HUHA; Shem Arphaxad, Selah, Heber and Peleg, JEVA; Reu, Serug, Nahor, Terah, Abraham, Isaac and Judah called it JOVA: by Aminadab and Nasshon were JEVAH; by Jesse and David JEHOVAH, And they imply that none of these were the right pronunciation, which was only in the possession of Enoch, Jacob and Moses. In all these names the J is to be pronounced as Y, the A as in father, and the E as in mate; thus JEHOVA must be pronounced as if written YA-HO-VAH.

Michael Angelo Lanci says the word should be read from left to right and pronounced "HO-HI," that is to say "HE-SHE"; HO being in Hebrew the masculine pronoun, and HI the feminine. HO-HI (Hi is pronounced HE) therefore denotes the male and female principle, the vis genitris, the phallus and lingam, the point within the circle, the notion of which in some form or other of this double gender, prevades all the ancient systems as the representative of the creative power.

Plutarch, in his Isis and Osiris, says, "God who is male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world." All the pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. "In fact," says Russel in his "Sacred and Profane History," "they may all be included in the one great Hermaphrodite, who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will."

The Jews believed that this sacred name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it shakes all heaven and earth, and inspires the angels with astonishment and terror."

Aleph is in Hebrew numerically equivalent to one, and Yodh to ten, which is equal to eleven, a result also obtained by taking the second and third letters of the Holy Name HE, VAV which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of HE VAV was said to denote the unchangeability of the First Cause. Again AHYH, (I am) commences with Aleph or one and the beginning of numbers and JHVH with YODH or 10 the end of numbers, which signified that God was the beginning and the end of things.

It is said that the pronunciation of the name was preserved and transmitted by the ESSENEs, who always communicated it to each other in a

whisper, and in such a form, that while its component parts were known, its connected whole still remained a mystery.

It is said, too, to have been used as a pass-word in the Egyptian Mysteries, by which the candidate was admitted to the chambers of initiation. The modern Jews say it was engraved on the rod of Moses, and enabled him to perform his miracles, and they attribute all the wonderful works of Christ to the potency of this incommunicable name.

The Jews had four symbols by which they expressed this ineffable name of God; the first and most common were Two YODHS with a SHEVA, and the point KAMETZ underneath; the second was three points which radiated like a diadem to represent in all probability the sovereignty of God; the third the JOD within an equilateral triangle, which the Kabalists explained as a ray of light whose lustre was too transcendent to be contemplated by human eyes; and the fourth was the letter SHADAI, "The Almighty," and was the symbol usually placed in their phylacteries.

I conclude this origination of the name by a few citations of how various nations expressed the name of the Deity.

1. JAH. This name of God is found in the 68th Psalm, V 4. It is the Syrian name of God, and is still retained in some of the Syriac forms of doxology.

2. BEL or BAAL. This word signifies, LORD, MASTER or POSSESSOR; and hence it was applied by many nations of the East to denote the Lord of all things, and the Master of the World. Baal was worshipped by the Chaldeans, the Moabites, the Phenicians, the Assyrians. It is supposed that the first Baal was the Chaldean NIMROD. The word is repeatedly met with in the Scriptures, both in allusion to the idolatrous worship of this god, and in connection with other words, to denote the names of places.

3. ON. This was the word by which Jehovah was worshipped by the Egyptians. It is this GOD whom Plato speaks in his Timaeus, when he says "tell me of the GOD ON; which IS and never knew beginning." The Egyptians gave to this God the same attributes that the Hebrews did to JEHOVAH, and though we are unable to say what the signification of ON was in the ancient EGYPTIAN, we know this word in Greek, OMEGA NU, has the same signification of being or existence as JHVH has in Hebrew.

4. AUM. The Hindus used this word to express the Deity.

With this very lengthy explanation of IHVH, it becomes apparent to the student that Dr. Papus and others who furnish "KEYS" to the Tarot failed to use authorities in their researches, and fell back on the Kabalist's surmises in the faked book the SEPHER HA JOHAR, or Book of Splendor, for their unravelling of their theories.

As far as I can see the only reason the French occultists have tied up the Tarot with the Kabala is the fact that the Book of Formation, the SEPHER YETZIRAH, their Bible of Bibles, gives in its first verse the thirty-two mysterious paths of wisdom, and in the 2nd verse twenty-two basal letters. I quote: "1. In thirty-two mysterious paths of wisdom did the Lord write. He created His Universe by three forms of expres-

sion; Numbers, Letters and Words." 2. "Ten ineffable Sephiroth and TWENTY-TWO basal letters: three mothers, seven double and twelve simple letters."

If you carefully study the designs of the Tarot cards, which will be sent to you with your next lecture, you will at once be struck with the pictures that are presented and that they are not ancient illustrations. Papus shows two kinds both very similar and calls them "Medieval Types". St Germain is credited with a set that are "Egyptian" and Smith with "Modern Types." There are of course many other forms of these cards, each writer forming his own symbolism, to which he fitted his description.

Dr. Papus says explicitly that his set of cards wore the dress of the Renaissance period, but that they have in them much of ancient symbolism. This he claims at once proves the Tarot of Marseilles (which he states is the most correct in its symbolism) is really the exact representation of the primitive Egyptian Tarot, slightly altered to the epoch denoted by the customs. Only the gypsies possess the primitive pack intact. I do not agree with him at all. My studies of the ancients, especially the Egyptians, as to their symbology, absolutely deny his assertions. Comte C. de Saint Germain, the Rosicrucian, in his set, has at least preserved much that is truly Egyptian in symbology.

I append herewith a schedule of the number and names of the cards of the Major Arcanum:

	<u>WAITE</u>	<u>PAPUS</u>	<u>EGYPTIAN</u>
1	Magician	Juggler	The Magus
2	High Priestess	Same as Waite	Gate of Sanctuary
3	Empress	" " "	Iris-Urania
4	Emperor	" " "	The Cubic Stone
5	Hierophant	The Pope	Master of Arcanes
6	Lovers	Same as Waite	The two ways
7	The Chariot	" " "	Chariot of Osiris
8	Strength	Justice	The Balance and the Sword
9	The Hermit	Same as Waite	The Veiled Lamp
10	Wheel of Fortune	" " "	The Sphinx
11	Justice	Strength	The Tamed Lion
12	Hanged Man	Same as Waite	The Sacrifice
13	Death	" " "	The Reaping Skeleton
14	Temperance	" " "	The Two Urns
15	Devil	" " "	Typhoon
16	The Tower	" " "	The Thunder-struck Tower
17	The Star	" " "	The Star of the Magi
18	The Moon	" " "	The Twilight
19	The Sun	" " "	The Dazzling Light
20	Last Judgement	" " "	The Rising of the Dead
ZERO	The Fool	(21) " " "	The Crocodile
21	The World	(22) " " "	The Crown of the Magi

You will note from the above that they do not agree as to names and as to the last two cards as to numbers. It shows that even if the Tarot is an "invention" to dovetail in with theosophic theories, that no two men are agreed on even a basic understanding.

The only thing upon which I can agree in this study of symbology, is that the basis of esoteric philosophy of the ancients is, was, and always shall be, immutable laws which govern the universe.

This concludes the third discourse.

KABALA UNVEILED



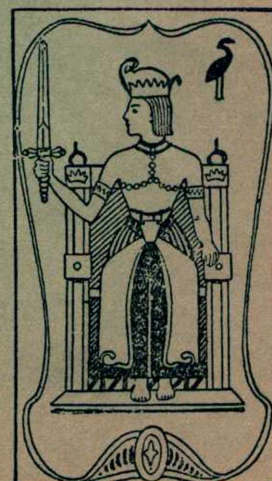
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Secret Discourse

Number.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

We shall now proceed to analyze each card illustrated on the accompanying chart. Symbology is always an interesting and enlightening study, provided, of course, we realize that the symbols represent these laws and that their proper interpretation is in accordance with logical reasoning and understanding.

Card No. 1. The MAGUS, or the JUGGLER *see #6 page 2*

This card is compared by Papus to the first letter of the Hebrew Alphabet ALEPH. He says "that ALEPH hieroglyphically expresses MAN himself as a collective UNITY, the master principle, ruler of the earth. That from this hieroglyphic meaning are derived ideas of the Unity and of the principle which determines it, ideas which give to the ALEPH its value as the sign of Power and Stability. Man, or Microcosm, the Unity and the Principle in all the worlds, is the meaning of the primitive hieroglyphic, which, as we see, exactly renders the general ideas that I establish in my book."

He now proceeds to describe this card in the following words: "If you take the first card of the Tarot and examine it attentively, you will see the form of the Juggler depicted upon it corresponds in all points with that of the letter ALEPH. If we now apply to the study of this card the principles of elucidation of symbolism, according to the "Traite Elementaire de Science Occulte," we at once find new explanations for it.

THE HEAD of the FIGURE is occupied by the DIVINE SIGN OF UNIVERSAL LIFE. *what is it*

The bottom of the figure represents EARTH ornamented with its productions, the symbol of NATURE.

Lastly the CENTRE is occupied by MAN himself, placed behind a table covered with divers objects.

The right and left of the figure are occupied by the hands of the Juggler, one of them bent towards the Earth, the other raised.

The position of the hands represent the two principles, active and passive, of the Great All, and it corresponds with the two columns Jakin and Bohas of the Temple of Solomon.

The Juggler holds the wand of the Mage in one hand, which he raises, and the four great symbols of the Tarot are placed before him. The Cup, The Sword, The Wand, and the Pentacles or Talismans.

These Papus compares with the letters of the Tetragrammaton: --

Sceptre or Yod, symbol of the active Principle, pre-eminent and of God.

Cup or He, symbol of passive Principle pre-eminent, or of the Universe.

Sword, (Cross or Vau) symbol of the Equilibrating Principle pre-eminent or of Man.

PENTACLES, or the 2nd HE, the cyclic symbol of Eternity, which unites the three first principles in one Whole.

Papus then continues and states from a human point of view these symbols correspond with the four great human classes:

The men of YOD, or the Inventors, the Producers, the Nobility of Intellect.

The men of HE, or the depositaries of the great truths discovered by men of YOD; the Savants, the Judges. Professional Nobility.

The men of Vau, or the guardians and defenders of the former; The Warriors. Nobility of the Sword.

The men of the 2nd HE, the multitude, from which the other classes are recruited. The People.

He further continues that the four great symbols are placed on the table at random, and Man rules them and must arrange them; and that in the 21st card, we shall find these symbols arranged in a cross.

Let us at least give Dr. Papus credit for inventing something that gives the Tarot a spiritual meaning and not altogether a fortune telling device. If he had left out the Hebrew letters, and devoted himself exclusively to symbolism, he might have accomplished something for students.

Mr. Waite some years ago prepared his own interpretation of Tarot cards illustrated by a celebrated artist. I quote his description of the first card which he calls not the "Juggler," but the "Magician." Whereas the card as illustrated by Papus is not at all symbolical, Mr. Waite's is just full of symbols. I quote Mr. Waite's description of this card:

"A youthful figure in the robe of a magician, having the countenance of divine Apollo, with smile of confidence and shining eyes. On his head is the mysterious sign of the Holy Spirit, the sign of life, like an endless cord. About his waist is a serpent cincture, the serpent appearing to devour his tail. This is familiar to most as a conventional symbol of eternity, but here it indicates more especially, the eternity of attainment in the spirit. In the Magician's right hand is a wand raised towards heaven, while the left hand is pointing to the earth. This dual sign is known in the high grades of the Instituted Mysteries; it shows the descent of grace, virtue and light, drawn from things above and derived to things below. The suggestion throughout is therefore the possession and communication of the Powers and Gifts of the Spirit. On the table in front of the Magician are the symbols of the Tarot suits, signifying the elements of natural life, which lie like counters before the adept, and he adapts them as he wills. Beneath are roses and lillies, the flos campi and lilium

convallium, changed into garden flowers, to show the culture of aspiration. This card signifies the divine motive in man, reflecting God, the will in the liberation of its union with that which is above. It is also the unity of individual being on all planes, and in a very high sense it is thought, in the fixation thereof. With further reference to what I have called the sign of life it may be remembered that Christian Gnosticism speaks of rebirth in Christ as a change 'unto the Ogdoad.' The mystic number is termed Jerusalem above, the Land flowing with Milk and Honey, the Holy Spirit, and the Land of the Lord. According to Martinism, 8 is the number of Christ."

Now let us turn to Saint-Germain, the Rosicrucian. I like his words best of all due to the fact that they are in Egyptian Style. I quote him on this first card.

Egyptian, "Arcane 1 (A equals 1) THE MAGUS.

"The Magus (Magician) is standing in the attitude of the will-power about to act; he is dressed in white, the emblem of purity, with a circle of gold around his brow, emblem of eternal light; he holds in his right hand a sceptre tipped with a circle, the emblem of creative intelligence. He raises this sceptre towards heaven to indicate his aspirations to wisdom, science and moral force. His left hand points towards the earth to show that he is ready to dominate over matter. In front of him on a cube-the image of absolute solidity-are found a CUP full of human passions, A SWORD, the weapon of the braves who fight error, finally a GOLDEN PENTACLE (piece of money), the emblem of the reward granted to voluntary labor. His belt is a snake biting its tail, the symbol of eternity. The Ibis upon the cube typifies vigilance.

We now have analyzed three interpretations of card No. 1. All three of them certainly have much in them of symbolism and of the Ancient Secret Doctrine.

Let us see if we cannot bring some order out of this confusion, and justify as far as possible the postulations presented.

The only plausible reason for Dr. Papus using ALEPH, the first letter of the Hebrew alphabet, in connection with this card is that ALEPH is equivalent to number one in the Hebrew system of numerology. This word is pronounced AH-LEFF, with "A" as in father and, the "E" as in left. The Pythagorean alphabet is used in connection with interpretations of numbers. The value and signification of numbers especially No 1. in which we are now interested in the Pythagorean scheme is: No. 1 equals "IMPULSE, PASSION, AMBITION." The Rosicrucians in their vibratory values and significance of names use an attunement to Cosmic Forces on the Cosmic Keyboard. They state that regardless of the language spoken, there are but 12 distinct vowels used in the pronunciation of names, and therefore, that all names are composed of sounds which may be analyzed into the 12 sounds of one octave. In other words, the twelve vowel sounds composing all names constitute one octave of the 12 notes of the Cosmic Keyboard. I quote the Rosicrucian analysis of the number ONE. "This is a passive, though powerful number, since it represents the creative force lying dormant

awaiting the spark of energy which will make it active. It is the first point of a triangle, and in human nature it expresses and represents the SOUL awaiting illumination or a mind not yet inspired, represented by the symbol of Mercury. It also represents the brain with many and strong talents and inclinations the most powerful of which have not yet been developed. In emotions it represents passions lying dormant to such an extent that it may seem as though deep love, deep devotion, loyalty, patriotism and other ennobling emotions may be absent; but these can be fanned into fury or even extreme fire by the right spark.

Therefore, No. 1 card in symbology would, according to these authorities, indicate the dormant faculties of man that are to be aroused and used for the benefit of humanity.

Let us further transform our picture of the first card as illustrated by Papus. The figure of the man is a fine conception of a youth in all his glory, innocent and inspired. His robe is white, the symbol of purity. A serpent biting its tail is his belt or girdle--it is the symbol of eternity. Over his head is the symbol of life. In his right hand is a wand which he raises towards heaven as a sign that through wisdom and science comes aspiration to higher things. His left hand points towards the earth, which symbolizes that the right hand shows the direction from which the life force comes and that by these affinitive forces of the Sun's rays striking the earth, to which he is pointing, the force is transmitted to the Cosmic eggs, represented by the flowers in the illustration, and brings these eggs to life. Before the man on a table, (which should really be in the form of a cube) are placed a cup with the purging fire of experience, a sword and a pentacle or piece of gold with a five pointed star engraved thereon. These, together with the wand in his right hand, are the working tools the Deity has given man to assist him in carving out his destiny. The CUBE or table signifies the physical world in which he has his work to do. The sword, the struggle and ~~taris~~ trials which await him in subduing his passions, and which as the Bible tells us is to be beaten into plowshares when Peace Profound comes to all men. The Cup signifies that unless we keep the "inside of our own cups" (our bodies and minds) clean from passions, we cannot overcome the obstacles that we must surmount in the fires of human experience. The pentacle signifies the symbol of reward that will come to us if we raise our aspirations to service to mankind. The five pointed star on the piece of money is symbolic of the conquering of the four elements of Air, Water, Fire and Earth, and the transmission to a fifth point of a unison that is all in harmony.

The lesson therefore in this first card is that by applying illuminated intelligence to the battle and fires of life, man prepares himself for a higher environment, and that the four symbols the Wand, the Sword, the Cup and the Pentacles represent the four great forces of the Cosmic, which will assist him to attain the highest pinnacles by subduing his passions, by raising his ambitions and yielding only to pure impulses. The whole story of the Major Arcanum is therefore contained in this card and as we follow the cards one by one, we will illustrate how man has used the working tools placed in his hands.

THE KABALA UNVEILED
NUMBER FOUR

SECRET DISCOURSE

PAGE FIVE

Thus stripped of all vagaries and mis-interpretations, it is a beautiful story of an initiation, symbolizing the progress of man from the beginning, and the cards can be woven into a history of what should have been, and what eventually will happen, instead of the terrible mess man has made of the Divine Tools placed in his possession. This is a Kabala or belief that all men can accept, no matter of what race, of what religion, or what environment they are born. There need be no hidden mysteries, for there are no mysteries in life. It proves that man came upon earth perfectly developed and that as the sacred, secret writings tell us, he was a SPECIAL CREATION. In ancient symbology this thought was represented by A LEAPING DEER, it is KEH -- the first man, and was selected on account of its leaping power --- "He leaped upon the earth in his first and original form, without going through nature's development of life, yet he embodied in his form all elements of the various kingdoms--mineral, plant and animal." The serpent used as a girdle indicates the name NARAYAN -- NARA meaning the DIVINE ONE--YANA--the creator of all things.

Thus we learn that the ancients understood the mysteries of life AND THE PROBLEMS that man would always face here on earth. In all my researches among the most ancient archives available to me and to the Master Rosicrucians, I have found that the mystics knew well the problems man would have to solve -- even in the centuries of long ago, and today human experience is serving the same purpose -- burning out of our natures the dross and the impure, so that we may become more perfect. In this sense the first Tarot Card is known secretly among the Rosicrucians of the Orient, as "the Alchemist," transmuting the impure into the pure, and raising the earthly things toward the Cosmic. Keep that interpretation in mind, and it will help you to discover the real mystery of other Tarot Cards as never revealed before.

(This concludes the fourth discourse)

KABALA UNVEILED



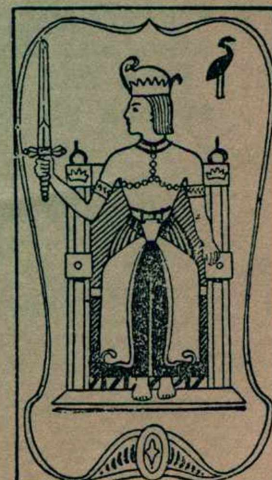
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Secret Discourse

Number 5



By
FRATER AQUARIUS,
Scribe



THE KABALA UNVEILED

NUMBER FIVE

SECRET DISCOURSE

By Frater Aquarius, Scribe

PAGE ONE

To the One Privileged:

See #6 page 2

THE SECOND TAROT CARD, "Gate of the Sanctuary."

PAPUS names this card the HIGH PRIESTESS. He adds to the symbolism of this card the 2nd Hebrew letter "BETH". The correct pronunciation of this letter is "BASE" (pronounced exactly as the word base). The exoteric meaning of this is a "HOUSE", and many of the names of towns and cities in ancient writings secure their names from this letter, as BETH-EL, the House of El. PAPUS says, however, that hieroglyphically BETH expresses the mouth of man as the organ of speech; that speech is the production of man's inner self. Therefore, BETH expresses that inner self, central as a dwelling, to which man can retire without fear of disturbance. From this, Papus continues, ideas arise of a Sanctuary, an inviolate abode for man and for God. "Beth" says Dr. Papus "corresponds with No. 2, and astronomically with the Moon. This number has given birth to all the PASSIVE significations emanated from the Binary; hence the ideas of reflection, of Woman, applied to the Moon relatively to the Sun and to Woman relatively to Man.

"God, understood as the Father, reflects Himself, and gives birth to God the Man, or God the Son, who is negatively related to his Creator. As we have seen, man is the Divine receiver; therefore this second card of the Tarot expresses all the ideas of the first conceived negatively.

"The first card represents a man standing; this second card, on the contrary, bears the figure of a seated woman. The first idea of passivity by the woman and her position. The MAN, endowed with all the attributes of Power, was placed in the midst of Nature. The WOMAN adorned with all the attributes of Authority and Persuasion, is placed under the porch of the Temple of Isis, between two columns. Idea of a sacred dwelling, of a divine recipient. The two columns, like the arms of the Juggler, express the Positive and the Negative. The woman is crowned with a Tiara, surmounted by a lunar crescent; she is enveloped in a transparent veil falling over her face. On her breast she bears the solar cross, upon her knees lies an open book, which she half covers with her mantle. This is the picture of Isis, of Nature, whose veil must not be raised before the profane. The book indicates that the doctrines of Isis are hidden; but she divulges to the magi the secrets of the true Kabala and of occult science. Let us admire this profound symbol.

"The first card expressed OSIRIS in the three worlds, this second conveys the significance of ISIS, the companion of OSIRIS:--

"In GOD is the reflex of OSIRIS, the reflex of GOD THE Father, Isis or God the SON.

"IN MAN it is the reflex of Adam of the absolute man, Eve the Woman, life.

"IN THE UNIVERSE it is the reflex of natura naturans; it is that which follows from Divine Nature."

So does Dr. Papus describe this second card.

Mr. Waite described the second card with some variations, as follows:

THE HIGH PRIESTESS

"She has the lunar crescent at her feet, a horned diadem on her head with a globe in the middle place, and a large solar cross on her breast. The scroll in her hands is inscribed with the word TORA, signifying the GREATER LAW the SECRET LAW and the second sense of the Word. It is partly covered with her mantle, to show that some things are implied and some things spoken. She is seated between the white and black pillars, J. & B (Jackin & Boaz) of the mystic Temple, and the veil of the Temple is behind her; it is embroidered with palms and pomegranates. The vestments are flowing and guazy, and the mantle suggests light,--a shimmering radiance. She has been called Occult Science on the threshold of the Sanctuary of Isis, but she is really the Secret Church, of the house which is of God and man. She represents also the 2nd marriage of the Prince who is no longer of this world; she is the spiritual Bride and Mother, the daughter of the stars and the Higher Garden of Eden. She is, in fine, the Queen of the borrowed light, but this is the light of all. She is the Moon nourished by the milk of the Supernal Mother. In a manner she is also the Supernal Mother herself--that is to say, she is the bright reflection: It is in this sense of reflection that her truest and highest name in symbolism is SHEKINAH--the cohabiting glory. According to Kabalism, there is a SHEKINAH both above and below. In the superior world it is called BINAH, the Supernal Understanding which reflects in the emanations that are beneath. In the lower world it is MALHUTH--the world being, for this purpose, understood as a blessed Kingdom--that which with it is made blessed being the Indwelling Glory. Mystically speaking, the SHEKINAH is the Spiritual Bride of the just man, and when he reads the Law she gives the Divine meaning. There are some respects in which this card is the highest and holiest of the Greater ARCANA." This description by Mr. Waite is not in accordance with the symbolism of the card.

Saint-Germain gives the following explanation:

ARCANE No. 2. THE GATE OF THE SANCTUARY. "Here we have the secret sciences represented by a stately woman seated between two columns of the Temple, these columns representing Good and Evil; the figure is crowned with a crescent and her face is veiled as a sign that Truth is not visible to the profane; she has on her breast the Solar Cross, emblematic of universal generation, and in her lap, a papyrus half covered by her cloak, indicating that the mysteries of the sacred sciences are unveiled only to the INITIATED. The tiara on her head is the emblem of the power of intelligence lighted up by wisdom represented by the crescent; the figure is seated because science united to wisdom and will power is immovable. This Arcane II, tells us that if man possesses a strong will he cannot fail to see the true light and to obey it properly. It is essential, however, that he should keep silent as to his opinions and projects, as it has been said that 'the world belongs to the silent ones.'"

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SECRET DISCOURSE

PAGE THREE

Now according to the Pythagorean scheme, Number TWO represents DEATH, FATALITY, DESTRUCTION.

The mystic Rosicrucians in defining the number TWO, say it is the creative, active number for it represents the great force, the energizing power, which added to ONE stirs into life those things which are dormant in number ONE. It typifies the person who has all the qualities of ONE alive and active. Such a person has the mind and brain to plan and scheme, study and devise, dream and create, as indicated by number one, but also the ability, the energy and the DETERMINATION to materialize these things and make a success of them. Number TWO has a wonderful capacity for loving; devotion, loyalty, tenderness, gratitude and unselfishness are other qualities which mark such a person. The passions are well-controlled so that they function on the proper plane.

From all these quotations it appears that No.2. represents in our interpretation, the second step in Initiation. No. 1 card showed the way of Initiation and what tools man would be equipped with in his journey; he was assured he was A SPECIAL CREATION of the DIVINITY and as such was master over all the elements he surveyed. Card No.2 symbolically tells him that to become a CREATOR, it is necessary to unite the working tools he is possessed of with the polarity of love and devotion to humanity, symbolized by the sign of Virgo, and thus avoid Death and destruction. He has it in his power to become a philosopher and secure all knowledge, but of what avail to him if he uses not the knowledge he attains. Thus the symbols in this card indicate that while he who digs and applies himself, will become intellectually equipped, yet the veiled allusions positively remind him that if he fails to use his knowledge for the betterment of mankind, unselfishly, he cannot secure the 2nd Path which leads to enlightenment. Confucius has well represented the symbol of this card in the words, "My mouth is closed; I cannot speak. Do not consult me. I cannot solve your doubts and I have nothing to ask. My teaching is enigmatic and true. A house may be burned by smoldering fire, when a fierce flame would have shown itself and have been easily extinguished." Thus in the words of this ancient Chinese mystic, we solve the riddle of the Sphinx as applied to card No. 2. In his words we have the most useful definition of what to do with knowledge, and he who studies and APPLIES his studies will not be far from perfection. The Buddha gives to number 2 the name of RIGHT RESOLUTION. This is the will not only to attain knowledge but to use it. In the Buddhist religion there are two commandments: No. 1. Thou shalt not destroy LIFE. No. 2 Thou shalt not take what is not given.

This 2nd commandment applies to this 2nd Tarot card, and informs the thief of time that destruction awaits him. The Buddha saw the world as a process of incessant change and becoming. Nothing ever IS. ALL IS BECOMING;) however long or short the process of change, it is never arrested; nothing human or divine is permanent. This is a basis. To his disciples he spoke as follows: "This world believes in DUALITY --either a thing is or is not. But he who perceives the TRUTH and WISDOM knows there is no 'it is not', there is no 'it is.' These are extremes. The truth is in the middle." This teaching then of necessity shows that whatever arises is inevitably the effect of a previous

cause, and therefore LAW is the universe and the universe is the LAW. Does this apply to the body of MAN? ABSOLUTELY. To the MIND? Absolutely. To what we call the SOUL? Absolutely. All these are forces, sequences, processes, as is everything in the universe. Nothing is unrelated. What, for instance, is thought? A vibration, swiftly intermittent, a rapid flickering during the process of every thought. It is always becoming, never become. It is never stationary --except in the state of meditation, ecstatic or otherwise. This equally applies to human identity. Identity is only rapid continuity, just as in moving pictures you get an impression of identity of action from swift continuity. Thus from the infant in the cradle to the old man is a series of states no more; and so it is with the mind also, even as a stick alight and whirled around produces the illusion of a circle of flame. All this is LAW. From this LAW NOTHING IS EXEMPT, from the mightiest of astronomical systems to the microscopic life of which science has only lately become aware.

Thus Arcane No. 2 teaches us the LAW, from which none is exempt, MAN KNOW THYSELF, and further in this 2nd step in the initiation, that we are DUAL, and in the sense, this card represents KNOWLEDGE SEEKERS and KNOWLEDGE USERS. To him who is smugly satisfied as he finds life, the book of the Law is partly veiled, but to the Mystic, the seeker, there unfolds a vision exemplified by this card, that TRUTH is PURE and UNDEFINED, and none but the PURE IN HEART and MIND can see it in all its BEAUTY and GLORY. He, the Mystic is ever seeking, to master all the powers of nature by the God-power in himself, and this is what is meant in the sacred writings, when it says "To cast out demons". Such a mystic becomes highly magnetic and cures the sick by his mere touch, and he SECURES these powers only by his UNSELFISHNESS. This is the secret of transmutation, not of changing base metals into gold, but to change every atom in his body to higher vibrations and control his organism so as to get the most out of life, which in itself is only a form of INITIATION. He knows that the letter B on the pillar means no BETH, a Hebrew word, but stands FOR STRENGTH and that with the pillar J he shall establish his right to further advancement. This is the true DUALISM of which much has been written but little said. The Creator has declared to man simply and Divinely "IN STRENGTH WILL I ESTABLISH", certainly not the strength of the Creator, but the WILL to do unselfishly for ALL, provided the student on the path has the STRENGTH TO KEEP on the right PATH, the PATH OF LOVE.

The Gate of the Sanctuary is between these two symbolical columns. Here is seated, like a guardian, the emotional creature, the highly sensitive half of man's being, symbolized by woman, partly veiled. She represents the virgin, pure part of man's true self, symbolized by the astrological sign of Virgo over her head. This part of the self is the guardian of man's true existence on earth.

This concludes the Fifth Discourse

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KABALA UNVEILED



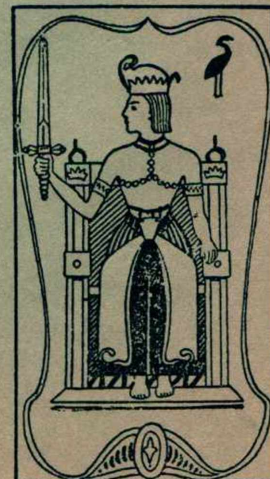
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Secret Discourse

Number.....6.....



By
FRATER AQUARIUS,
Scribe



By Frater Aquarius, Scribe

To The One Privileged:

The Third Card of the Tarot

Papus called this third card of the Major Arcanum, THE EMPRESS. Here we see a woman with full face, she is represented either with wings, or in the center of a radiating sun. The idea exemplifying the vivifying principle of all beings. She holds in her right hand an eagle. The eagle in this instance is the symbol of the soul and of life (Holy Spirit). In the other hand she holds a sceptre shaped in the form of the astrological sign of VENUS. This sceptre is to indicate the passive influence which nature, VENUS-URANIA, or the woman, exercises in the generation of beings. She wears a crown with twelve points, or twelve stars. The sign of the diffusion of the vivifying principle through all the worlds, and of the Sun through the Zodiac.

The Hebrew Letter GIMEL, Papus claimed as a hieroglyphic signifying the throat, the hand of man half closed in the act of prehension. Hence, he says, it signifies all that incloses, all that is hollow, a canal, an inclosure. The throat is the spot where the words conceived in the brain are formed, or embodied; therefore GIMEL is the symbol of the material envelopment of spiritual forms, of organic generation in all its phases, of all the ideas springing from the corporeal organs or their actions. Generation is the mystery by which the spirit unites itself to matter, by which the Divine becomes Human.

Thus, continued Papus, the third card of the Tarot shows the result of the reciprocal action of the first two terms neutralizing each other in one principle. It is the Neuter Element of Wronski, the basis of every system of reality.

The absolute creative force, or Osiris, and the absolute preservative force, or Isis, neutralize themselves in the equilibrated force, which contains in itself the two distinct properties of the first two forms.

In GOD this would be the equilibrium of the Father and of the Son, or--

God the Holy Ghost

HORUS

The universal vivifying force.

In MAN this would be the equilibrium of the Adam-Eve--

ADAM-EVE

or HUMANITY.

In the UNIVERSE this would be the equilibrium of NATURA

NATURANS and of NATURA NATURATA--

THE WORLD.

Conceived like a being.

Mr. Waite in his book described the Third Card as follows: THE EMPRESS-- A stately figure, seated, having rich vestments and royal aspect, as a daughter of heaven and earth. Her diadem is of twelve stars gathered in a cluster. The symbol of venus is on the shield which rests near her. A field of corn is ripening in front of her and beyond there is a fall of water. The sceptre which she bears is sur-

mounted by the globe of this world. She is the inferior Garden of Eden, the Earthly Paradise, all that is symbolized by the visible house of man. She is not Regina coeli, but she is still refugium peccatorum, the fruitful mother of thousands. There are also certain aspects in which she has been correctly described as desire and the wings thereof, as the woman clothed with the sun, as Gloria Mundi and the veil of the Sanctum Sanctorum; but she is not, I may add, the soul that has attained wings, unless all the symbolism is counted up another and unusual way. She is above all things universal fecundity and the outer sense of the WORD. This is obvious, because there is no direct message which has been given to man like that which is borne by woman; but she does not herself carry its interpretation.

In another order of ideas, the card of the EMPRESS signified the door or gate by which entrance is gained into this life, as into the Garden of Venus; and then the way which leads therefrom into that which is beyond, is the secret known to the High Priestess; it is communicated by her to the elect. Most old attributions of this card are completely wrong on the symbolism -- as, for example, its identification with the Word, Divine Nature, The Triad, and so forth.

Saint-Germain gave us an explanation of the third card, as follows:

ARCANE III (G equals 3) IRIS-URANIA

This is the ancient idea of nature. It is represented by a woman seated upon a cube covered with eyes, the emblem of the visions of the famous seer, Hermes. Her feet rest upon a crescent of the Moon, the emblem of matter subjected to mind. She is crowned with twelve stars representing the twelve months and the Sun serves her as a nimbus, thus symbolizing the creative power of intelligence. In one hand she holds a scepter tipped with a globe, the emblem of her despotic action over the world; on her other hand is posed an eagle, its head turned towards her; this signifies the flight of the human soul returning to its initial principle, God. This Arcane III, means: That to wish for things possible is equivalent to creating them. To wish for things impossible is to prepare one's own ruin.

The Pythagorean scheme of numbers represents three as EXPANSION, INCREASE, INTELLECTUAL CAPACITY, RICHES and SUCCESS, or PERFECTION.

Rosicrucian authorities represent the number three as the third point of the triangle, the point where manifestations occur. This is absolutely correct and Rosicrucian students have many opportunities to prove this postulation.

We have here arrived at the Third point in our initiation. Thus Number One card showed the way to Initiation and the tools with which man would be equipped for his journey through evolution. Card Number Two symbolically tells us he would become a Creator. Card Number Three, THE EMPRESS, is symbolical of expanding the idea of creative abilities and so cause them to manifest, outwardly, in perfection.

GIMEL, the Hebrew letter, represents the numerical value of three. It is pronounced just as it is written, the "i" being sounded as

in the English or American word "him." Whenever this letter appeared alone it signified a Camel, the beast of burden of the Orient.

In Revelations 12, 1 of the Christian Scriptures is an exact description of this card in the words, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailling in birth, and pained to be delivered."

This card is a beautiful symbol of the Cosmic law that for every soul of positive or male polarity which comes into existence, there simultaneously springs into existence another soul of negative, or female polarity. This is indeed a very important card for Rosicrucian students, it explains the manifestations of the positive and negative principles of the early lectures. This Arcanum No. III does reveal the principle of vitalization. This principle springs into existence as the result of that polarity represented by Card Number Two. That is, it is the vibratory effect of the interaction of polar opposites.

One of the first things we learn in the study of physics is that every action is accompanied by an opposite and equal reaction. Therefore, for every positive force in the universe there must be an exactly similiar force of negative attributes. It is impossible, for instance, to make a magnet possessing only a positive pole. For by the fundamental law of the Cosmic, when a positive force of any kind is brought into existence it must be accompanied by an equal, but negative force. This is the principle upon which rests the great law of physics called the conservation of energy. For if one member of this duality were to be absent, and if the energy spent in one direction were not always accounted for by an equivalent reaction, it would be possible to not merely transform energy, but to create new energies, or to actually lose energy already in existence. That such CREATION and such LOSS never take place constitutes the well known law of the conservation of energy.

Truly this card teaches us duality in all things, and that the triangle is the eternal solvent of all mysteries.

To everything existing there are two sides, the spiritual and the material, the essential and the formal. We are living in a world of duality through which something subtle and undefinable is continually passing and flowing, as an essence or principle behind all things that have this dual manifestation.

This may be illustrated by the contrast of Day and Night, sub-divided again by Sunrise and Sunset, Noon and Midnight, when the conditions of the earth are completely changed and reversed. The only external factor here is the rotation of the earth upon her own axis before the face of the Sun. But what is it that causes the rotation, and the changing influence of Sunrise and Sunset?

Spring, Summer, Autumn and Winter, are four distinct seasons of one year, produced by the annual revolution of the earth around the Sun. Infancy, youth, maturity and old age are correspondences resulting from birth, growth, decay and "death." But why BIRTH and "DEATH?"

A million exoteric facts will not suffice to answer these questions, for they are concerned with our esoteric inquiry into the subtle, indefinable SOMETHING which is the essence and cause of all manifestation. There is always a HIGHER and a LOWER, a FINER and a COARSER aspect of the SAME SUBSTANCE, an ABSTRACT and a CONCRETE, a PAST CAUSE and a FUTURE EFFECT of everything in nature; and there are two corresponding points of view by which it may be studied and known.

As many of the cards of the Tarot show the symbols of the planets and the zodiac, it becomes necessary for us to secure their esoteric meaning, and on this we must touch what is known as ESOTERIC astrology which is the opposite of EXOTERIC ASTROLOGY. ESOTERIC ASTROLOGY deals with the abstract cause, the philosophy and the inner and more subtle point of view; whilst EXOTERIC ASTROLOGY is content with the effect, the practice, and the concrete or outer expression, preferring the more worldly and material aspects.

Allan Leo, a mystic astrologer, expressed the idea excellently.

We may define ESOTERIC ASTROLOGY as that side of the subject which views all stellar phenomena from the standpoint of unity; whilst Exoteric Astrology begins its study from the side of diversity and separateness. The ESOTERIC ASTROLOGER looks upon the whole expression of life as proceeding from ONE CENTRAL and PRIMAL SOURCE, and therefore seeks to understand the subject from the point of view of the ONE flowing forth into the MANY.

In the Solar system the SUN is the center of all and the starting point of his philosophy, for to him all things come forth from the SUN; and it is the solar life in which all things live and move and have their being. Coming forth from this center are the life currents which pass through the material organisms of every living thing on earth. This life descends and ascends, through each of the seven planets, and is transformed in the process for the USE of evolving entities, and adapted to the stage they have reached in the scale of evolution; the seven planets being directly or indirectly connected with the seven principal substances in the human body. Thus the ESOTERIC ASTROLOGER claims that man, as we know him, is composed of the great so-called elements of FIRE, AIR, WATER, EARTH and ETHER. At the head of each of these is a living conscious entity of which the vital force and consciousness flowing through the element is an emanation.

In deeper philosophy and in the majority of religions, there has always been postulated the ONE absolute and supreme FIRST CAUSE, arising from that unknowable suchness which is the rootless root from which all things have arisen. This ONE and SUPREME cause of all is GOD, the unnameable BEING and substance from which all the mighty intelligences of the universe have come forth. Living and moving in the Vast ocean of being and substance, of which The Absolute is both center and circumference, are millions of universes and solar systems. These are units having a Sun, or LOGOS, in the center; the SUN being the PHYSICAL and outward GLORY of the SPIRITUAL INTELLIGENCE, or supreme consciousness, whose whole BEING is the Solar system with its planets and mighty centers of consciousness seen and unseen by physical sight.

To aid our thought let us think of the Sun or Solar Logos as the visible expression of the God of our Universe, and the PLANETARY BODIES as the vehicles or mansions of HIS ministering Angels, each world or globe living and moving in His life and vast sphere of influence.

Our globe, the Earth, is also a unit, having its place in the great universe of life, and also having its ruling Spirit, known to some as the Spirit of the Earth, and to others as the Lord of the world. Around the earth is a great sea of Ether, a subtle substance in which are floating myriads of finer particles of matter, forming a vast sphere of which the earth is the center. This substance is the earth's AURA, and in it is reflected everything concerning the earth and its evolution. This AURA and the SIGNS OF THE ZODIAC are very closely related, and out of it come the various modes of motion known to the Hindu astrologer as the TATTVAS.

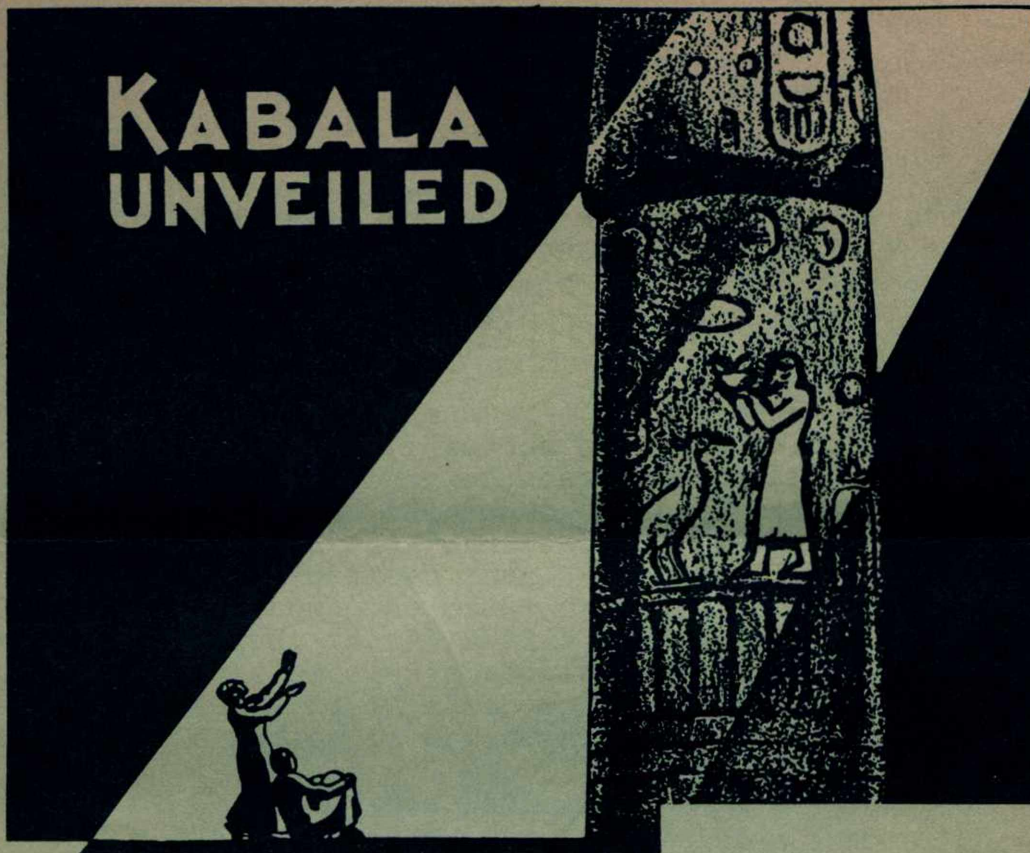
From this point of view of one who studies the star lore of Astrology on its inner or esoteric side, the ZODIAC as a limiting circle of the Earth's aura is the field and storehouse of all that was, is, and is to be. It is the battle field of Arjuna, (The name of the Warrior in India's great epic poem 'The Song Celestial' which will be used later on in a description of one of the cards of the Tarot), the playground of the Logos, and the stage upon which the great drama of life is enacted; and those who would penetrate its mysteries must lift the veil of Isis.

The PLANETS are the principal ACTORS or PLAYERS whose movements upon a vast stage determine the theme of the orchestra, the changing colours of the robes, and the ordered march of those cast to play their allotted parts.

There is but one AUTHOR of the play and HIS mighty will and thought breathe life into the persons of the drama who are grouped and moved by HIS imperial imagination; while the purpose of the whole and the end of the play are known beforehand to none save those who have regained that Cosmic Consciousness which the rest have lost.

To produce the divine comedy of universal life, God sends forth from Himself certain spiritual embodiments of power, love and wisdom. The PLANETARY SPIRITS or INTELLIGENCES who carry out HIS WILL are manifestations of HIS CONSCIOUSNESS, and their glorious life and activity transcend even the expanded consciousness of super-man.

KABALA UNVEILED



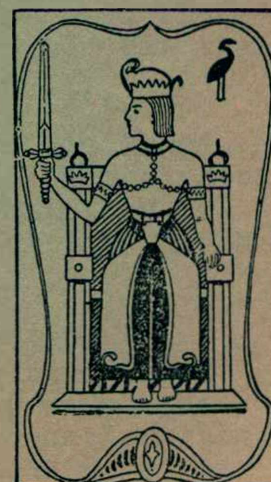
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Secret Discourse

Number.....7.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

The limitations or centres in the cosmic life produce certain VIBRATORY ENERGIES known as PLANETARY INFLUENCES, each VIBRATION vitalising and animating one definite department and kingdom of nature over which the planetary Spirit presides; but each also has a sub-influence in the other departments and kingdoms.

Each sign of the ZODIAC represents to the Esoteric ASTROLOGER first, a particular state of matter; second, a characteristic mode of motion; and third, a co-ordinated type of consciousness of Self. These three, the matter, the motion and the consciousness, correspond and agree. They are correlated with the fundamental classification of SELF, NOT-SELF, and the RELATION between them. The creative life proceeds from the SELF and runs through the other two, and upon this fact all laws of astrology are based; the PLANETARY SPIRITS or INTELLIGENCES, through their numerous angels or agents showing the various states of consciousness, and the signs in their many combinations exhibit the forms of matter in motion in which the consciousness is working.

It therefore follows from this philosophy that a change in consciousness produces a change in form, and vice versa.

Over the whole ZODIAC, or the AKASHA, Indra is Lord. He is King of all the Devas or Shining Ones. These beings shape the combinations of the elements, and guide the VIBRATIONS that play through the various conditions of matter corresponding to the divisions of the ZODIAC into minute portions such as degrees and fractions of a degree.

The above postulation therefore assumes that:

1. There is but ONE LIFE within the UNIVERSE--The Supreme Life of God, streaming through the SUN.
2. This life is expressed in various ideal states of consciousness, through the PLANETARY spheres of influence.
3. The force and matter of the universe are expressed in innumerable modifications through the various groups and signs of the ZODIAC, which represents the AKASHA or Ether, or inner planes of matter, and are reflected downward into our material universe.

Thus as far as the study of the Kabala and Tarot Cards are concerned ESOTERIC ASTROLOGY is chiefly concerned with the science of human nature, and seeks to explain, through its UNIQUE SYMBOLISM, the realities or fundamental principles governing humanity under the rule of the HEAVENLY BODIES.

The ORDINARY SYMBOLS used to describe the signs of the ZODIAC, the PLANETS, and their RELATIONSHIPS, have served to preserve this inner meaning safely through the dark ages of materialism out of which the human race is just emerging. So far as the planets are concerned these SYMBOLS are built up of a CIRCLE, a SEMI-CIRCLE, and the CROSS, either alone or in various modes of combination.

Thus the CIRCLE taken alone signifies the incomprehensible unity that underlies all manifestations. If applied to the whole Universe, it stands for the Absolute, God unmanifested, the source of all, EQUALLY PRESENT IN ALL THINGS, in MATTER as well as in SPIRIT, in so-called EVIL as well as in GOOD. If it stands for our Solar System, it represents the One Life which underlies and includes all forms of manifestations within the system, which existed before the first atom of the solar system was formed, and which will continue to exist after all things have disappeared. Because it is absolute unity, without distinction of parts, neither SELF or NOT-SELF, it transcends our comprehension, and cannot be classed in terms of any form of consciousness familiar to us. It has no limits either in SPACE OR TIME, and enters into no relations; and because of this the ONE LIFE cannot be said to have any symbol. The human mind always demands, however, symbols in which to sum up and express its conceptions by one convenient synthesis, and, in the symbolism of geometrical form, the CIRCLE is less open to objection than any other. However, as a factor in astrological symbolism, the circle is taken to represent SPIRIT in general, abstract and unindividualized, which gains self-consciousness through limitation and combination.

When a point is placed in the center of the circle, something is coming into existence out of the incomprehensible No-thing; LIGHT is beginning to shine forth into darkness; SOUND is arising from the silence; Number ONE the relative unity of all manifested things is making an appearance. As applied to the total universe, this stands for GOD manifest. As applied to our solar system, it signifies the Solar Logos, the one supreme GOD of the system.

This then leads to a postulation that the solar system, taken as a whole (please understand that the solar system represents our Sun and its planets, not the Universe) is the body of this Logos, the PLANETS as definite centers or organs within the body, and the EARTH is the head.

This dot in the circle is the familiar form of the SUN used in astronomy and astrology.

When the circle is divided in two, it is the symbol of the MOON. Thus signifying a state of duality, a symbol, in fact, of the Spirit above and the Body below.

When we place a cross in the circle, it is the symbol of the EARTH. A symbol that is familiar to all students of arcane matters.

Thus from these three glyphs of circle, semi-circle, and cross the symbols of all planets may be derived as follows:

- A CIRCLE represents the ZODIAC.
- ⊙ A Dot in a CIRCLE the SUN. This signifies, Unity. Life or conscious. The individual Self. Spirit.
- ⌋ A half circle THE MOON. Meaning duality, relationship. The formative principle. The personal self. SOUL.

⊕ The Cross in the CIRCLE, The EARTH. Symbolizing, differentiation. Activity in matter. The material self. BODY.

♀ The CIRCLE ABOVE the CROSS, VENUS. The spiritual self or individuality, risen above matter.

♂ The CROSS above the CIRCLE, MARS. Matter dominating spirit. Spirit working through material activities.

⋈ The CROSS with a half CIRCLE placed on the upper left hand section of the CROSS, JUPITER. The soul expanding beyond matter, but maintaining the material form.

⋈ The CROSS with the half CIRCLE on the lower left hand section SATURN. The concrete soul, limited by material conditions.

⋈ The CIRCLE with a half CIRCLE above and a CROSS below, MERCURY. The cross below signifies astral, conscious desire. The circle in the middle, mental consciousness; the semi-circle above indicates that evolution has been pushed beyond the mental and is reflecting downwards light received from a still higher plane, the Buddhic, which dominates all. This symbol may also be interpreted as the caduceus of Hermes, two serpents intertwined around a central rod, referring to the fiery power, kundalini, full control of which makes the practical magician.

⋈ The letter "H" united with the symbol of Mars, that of the Cross above the Circle, URANUS. Symbolizing Individualized self-consciousness.

⋈ A CROSS with three points above the Circle, NEPTUNE. This symbolizes:--Personal self-consciousness.

Thus these planetary symbols represent rays from the one Great Light and stand at the head of their own department in the system and are said to govern the principles as well as the minutest details of life. They know the WILL of GOD and seek to co-operate with that WILL in guiding the destinies of the world.

ESOTERIC ASTROLOGY thus teaches the Immanence of GOD, and seeks to discover through the position of the heavenly bodies the changes in Nature, we know as the laws of God. It recognizes the important part these Divine Intelligences must play in the destiny of Man, for they are his celestial prototypes, and therefore the nearer he approaches to a union with his Father in Heaven (his real star) the nearer he is to salvation or individualized consciousness; and the further he recedes from it, the more dangerously fateful and INHARMONIOUS his life becomes. This is the true form of astrology, it is an attempt to try and fathom the INNER MAN, for it is claimed by Esoteric Astrologers that it shows the possibilities, latent within all mankind, of unification with the DIVINE WILL.

The above discourse on Esoteric Astrology will now make you more familiar with the attempts of Kabalism to unite the symbols of the heavenly bodies with their philosophy. Had the modern Kabalists taken

the true meaning of the symbols, and not attempted to befuddle the Ancient Doctrines with silly and inane matters, they would have done much to place this ancient science in its proper place. However, by using this science for divinations, they have destroyed utterly its meanings, and put the science of astrology in a position that will take centuries for it to shine forth again in its pristine glory and unadulterated meaning.

The ancients knew that each planetary body had a sphere of influence particularly its own, and each comingles its special influence with that of all the others. In colour language that is best expressed by saying that the white light of the Sun is changed on passing through the planetary sphere into the colour of that particular planet, the indigo, violet and blue of Venus, Moon and Jupiter, having their reflection in the yellow, orange and red of MERCURY, SUN and MARS, balanced by the green of SATURN, the middle colour. Man's body, soul and spirit, absorb these colours by a mental process which changes the pure and original color which he inherits by physical, psychic, and spiritual heredity, into a coarser or lighter shade according to his choice of thoughts, feelings and actions.

The signs of the ZODIAC likewise have their characteristics, and in order that you may intelligibly read the symbolism that you will come across on the various cards of the Major Arcanum, I tabulate for you below alongside of each sign, its esoteric meaning, color and tone quality.

<u>SIGN</u>	<u>CHARACTERISTICS</u>	<u>COLOUR</u>	<u>TONE</u>
ARIES	Intuition	Red	Do
TAURUS	Secretion	Indigo	La
GEMINI	Reason	Yellow	Mi
CANCER	Feeling	Violet	Si
LEO	Faith	Orange	Re
VIRGO	Circulation	Yellow	Mi
LIBRA	Perception	Indigo	La
SCORPIO	Attachment	Red	Do
SAGITTARIUS	Introspection	Blue	Sol
CAPRICORN	Absorption	Green	Fa
AQUARIUS	Memory	Green	Fa
PISCES	Emotion	Blue	Sol

As this is not intended to be an instruction on the science of Astrology, naturally many things are not included in this lesson that have much bearing on the reading of horoscopes. It is simply given you to help you read the esoteric meanings of the signs when you come across them, and either agree with the postulation or be in a position to refute it. You will now discover why I refuse to believe many of the postulations of the Tarot Cards and many of the claims of the Kabala, and have substituted a theory which complies with the teachings of AMORC.

This will likewise enable you to discover why Saint-Germain calls this third card URANIA. He intended to convey the thought that In-

dividualized self consciousness, is in harmony with the number three, the point of manifestation. While Papus calls it VENUS-URANIA. To my method of interpretation you will note in the explanation of VENUS that it represents the spiritual self rising above matter. Adding this to the explanation given for URANUS, it indicates the true meaning of this card: The spiritual self unites with the individualized self consciousness, in carrying out the mandates of the Creator in replenishing the earth, and using our gifts and blessings for the benefit of all mankind.

(This concludes the Seventh discourse)

KABALA UNVEILED



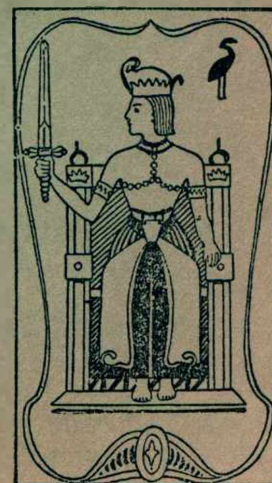
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Secret Discourse

Number.....8.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE FOURTH TAROT CARD

Papus called this fourth card THE EMPEROR. He said, "The hieroglyphic meaning of the fourth Hebrew letter DALETH is the womb. It suggests the idea of an object giving plentiful nourishment, the source of future growth. The child is the living link, which in its neutrality reunites the opposition of the sexes; the DALETH therefore denotes abundance springing from division."

Like the ONE, it is a sign of active creation; but this creation is the result of previous actions easily determinable, whilst the origin of the Unity is inaccessible to human conceptions. The DALETH expresses a creation made by a created being according to divine laws. The Daleth should be the image of the active vivifying principle of the Universe JUPITER, the reflex of the primal cause.

This symbol of the EMPEROR, should express in active form all that the preceding card expressed in the passive.

A man seated in profile. The man indicates the active; his position, however, shows that this activity is engendered by a superior term. The first arcanum, The JUGGLER, the active absolute, was represented standing, looking to the front; this fourth arcanum, active relative, is seated in profile.

The man holds in his right hand the sceptre, the symbol of generation or of VENUS. The sceptre held in the right hand, to indicate the active influence, which the vivifying principle exercises in nature, by opposition to the formative principle (Arcanum three).

The man is bearded and wears a helmet with twelve points, (six on each side). He is seated upon a cubic stone, which bears the figure of an eagle. The helmet indicates the rule of the Divine Will in the Universe, and its universal action in the creation of Life (eagle). The position of the cubic stone indicates realization in all the worlds.

(1st) Realization of the Divine Word by the creation.

(2nd) Realization of the ideas of the creature shared by the quadruple work of the spirit--

Affirmation-Negation,

Discussion,

Solution.

(3rd) Realization of the actions conceived by the Will.

The man's legs are crossed, his body forms a triangle therefore above the cross. This means domination of Spirit over Matter.

Considered more attentively the figure reproduces the symbol of Jupiter 2 plus, who is represented by this card.

The fourth card of the Tarot corresponds to the second time the letter HE of the Hebrew alphabet is used, and therefore bears two very distinct aspects.

It first expresses a term of transition uniting the first series (active and passive forces, the link between the two forces) to the following series; the passage from one world to another.

But it also represents this term transition, itself becoming the first term of the following series. As the following series, taken as a whole, is negative relatively to the first, the fourth symbol represents the active influence of the first series, 1,2,3,; in the second series 4,5,6.

The 4 therefore represents the reflections of the first card in all its details. It acts toward the first series exactly as the second card acted to the first card.

This interprets its meaning:

IN THE DIVINE: Reflex of God the Father -- THE WILL.

IN THE HUMAN: Reflex of Adam -- THE POWER.

IN THE NATURAL: Reflex of Natura naturans -- THE UNIVERSAL CREATIVE FLUID. The Soul of the Universe."

WAITE described this fourth card as follows:

"THE EMPEROR.-- He has a form of the Crux Ansata for his sceptre and a globe in his left hand. He is a crowned monarch -- commanding, stately, seated on a throne, the arms of which are fronted by ram's heads. He is executive and realization, the power of this world, here clothed with the highest of its natural attributes. He is occasionally represented as seated on a cubic stone, which, however, confuses some of the issues. He is the virile power, to which the Empress responds, and in this sense it is he who seeks to remove the Veil of Isis; yet she remains virgo intacta.

"It should be understood that this card and that of the Empress do not precisely represent the condition of married life, though this state is implied. On the surface, as I have indicated, they stand for mundane royalty, uplifted on the seats of the mighty; but above this there is the suggestion of another presence. They signify also -- and the male figure especially -- the higher kingship occupying the intellectual throne. Hereof is the lordship of thought rather than the thought of the animal world. Both personalities, after their own manner, are "full of strange experience," but theirs is not consciously the wisdom which draws from a higher world. The Emperor has been described as (a) will in its embodied form, but this is only one of its applications, and (b) as an expression of virtualities contained in the Absolute Being -- but this is fantasy."

Saint Germain, the Rosicrucian, described this fourth card as follows: --
ARCANE IV. (D equals 4) THE CUBIC STONE. "Here is a man bearing on his head a crowned helmet, the emblem of conquest, as the cube upon which he is sitting is the symbol of labor that has reached its completion. He holds the sceptre of the Magi as a sign of the moral power acquired through sacred studies. His left hand pointing downward, indicates the mastery over matter, while the dove on his breast symbolizes innocence, and his crossed legs signify the expansion of the power of the human mind within the three dimensions of the Infinite: Height,

Width and Depth. The cat upon the cube symbolizes the thought of the Magi who is able to see through the night of ancient times. This Arcane IV, means that nothing resists a firm will-power which has for its lever the Knowledge of Truth and Justice. To fight for both is more than a right, it is a duty. Whoever triumphs in this struggle has simply accomplished his mission. Whoever fails, in spite of his honest efforts, is entitled to immortality."

The Pythagorean scheme of numbers gave the following attributes to the number four: Solidity, strength and power.

We have now arrived at the 4th stage of our Initiation. The literal meaning of DALETH (pronounced as though it were written Doll-eth) is a DOOR. Thus this card could be likened to the entrance to another sequence, assuming that the sequences run 1,2, and 3. Papus used this sequence all through his symbolism of the Tarot cards. One, the active force; two, the negative force; three, the manifestation; and then the 4th number, the transformer. His reading of the symbolism of the figure is, however, unique and not strictly correct. Take, for instance, the helmet with which the figure is crowned; I have read this as an emblem of force which in all ancient symbolism is represented by MARS, not by JUPITER. The 12 points of the crown would indicate that this ruler has access to all the forces of nature as indicated by the signs of the Zodiac, and the sceptre he holds is the sceptre of Isis, mother nature, indicating that he is in possession of all creative energies. His left hand pointing downwards indicates that he will use these energies in a spiritual manner to subjugation of the physical elements. This is the Egyptian -- Rosicrucian interpretation.

Now Saint Germain left out of his symbolism several important hieroglyphics. For instance the serpent on the brow of the man, which indicates enlightenment; the hawk on his breast; the hawk being sacred in Egyptian lore to the Sun, is an indication of his ambition to attain spiritual supremacy. The apron above his legs; which is a symbol of powers conferred.

It would likewise appear as though Papus indicated that Arcanum IV is the result of a state of marriage after manhood has been reached. Both Christian Monks and Hindu ascetics were under the impression that to be holy one must be miserable. Both modern psychology and Rosicrucianism prove indisputably that happiness leads to efficiency, and that misery tends towards disintegration without necessarily adding anything to the spirituality. Of all avenues to spiritual development, the affections are the most potent. Through emotions we raise or lower our vibratory rates, and this tends to elevate ourselves to a higher condition or lower and degrade ourselves. The creative energies, in union, customarily arouse intense emotional states. If these emotional states are such as to inspire tenderness, kindness and the desire to be helpful to others, they tend vigorously to build up the spirituality; for they cultivate a higher basic vibratory rate. But if they engender brutal thoughts and encourage grossness, through cultivating a lower basic vibratory rate, they destroy the spirituality. Furthermore, there is no power which can lift the soul to such exalted states of ecstasy as can love, and thus only through love can we of each contact the higher spiritual states.

It is therefore very important for the one on the true Path of initiation to remember the Oriental mystics have eight roads that lead to heaven and that these eight roads consisted of actions and thoughts in life, these eight roads are:

1. Right belief.
2. Right speech.
3. Right living.
4. Right thought.
5. Right action.
6. Right exertions.
7. Right meditation.
8. Right adoration of God.

In this IV Arcanum we are concerned with that of RIGHT THOUGHT, and the Buddha gave this power of creating things by thinking, much time in his sermons to his disciples. The 4th commandment in the Buddhist belief is THOU SHALT NOT LIE OR DECEIVE. This means not alone to lie and deceive your fellow man, but that you must first begin with yourself. A man who lies and deceives himself becomes a useless instrument and clogs the wheels of evolution. He has within himself all powers of the universe, but these powers lie dormant and cannot be used until aroused by RIGHT THOUGHTS. The Buddha has well expressed this ancient, oriental, mystic idea as follows: "The mind, the thought, and all the senses are subject to the laws of life and death; and when it is understood how all these are compounded there is no room left for the individual 'I' nor any ground for it; for it is this belief in 'I' which gives rise to many sorrows, binding us as with cords to the world of illusion. But when a wise man knows there is no such 'I' the bonds are loosened. And of those who believe in this false 'I' some say it endures beyond death, some say it perishes. Both are in error. It does not exist. But when a man has learned that there is no greedy 'I', that it is an illusion, then he passes on in other lives, knowing he is the same but not the same, as the shoot springs from the seed, one and yet different. Learn, therefore, that 'I' does not exist and the illusion of it conceals what is truly the Permanent."

Thus to secure solidity, together with strength and with the proper use of these attributes receive power to rule, we must first conceive according to the mystics a thought that all is universal, that egotism and selfishness must be eradicated from our thoughts, and then comes into work the fourth commandment forbidding an idea of deception, either of yourself or of others.

There are many similar symbolisms to be taken from this fourth card of the Major Arcanum, but the main one is that of POWER rightly used.

(This concludes the eighth discourse.)

KABALA UNVEILED



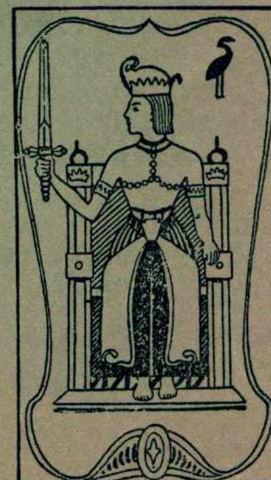
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Secret Discourse

Number.....9.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE FIFTH CARD OF THE TAROT

Papus called this card "THE POPE." The 5th Hebrew letter HE, he says, is in its hieroglyphic meaning, Aspiration, Breath. It is by aspiration that life is incessantly maintained and created. Hence springs the attribution of all that animates to the letter HE.

But, life specializes being, by rendering it different from any other; hence the attribution of being itself to this letter.

However, the action of life does not stop here. It is also the mediating principle, which attaches the material body to the divine spirit, in the same way that man unites GOD and Nature; life is to the man (aleph) what man is to the universe, pre-eminently the mediate principle. Here we find the origin of the ideas of bond, of the reunion of opposing principles, of religion, attributed to HE. This letter is simple; astronomically it corresponds with the sign of the Ram, which it explains.

THE POPE, the name of this card, expresses the following ideas:--

- (1st) Idea of Life, animation.
- (2nd) Idea of Being.
- (3rd) Idea of Reunion.

The initiate of the mystery of Isis is seated between the two columns of the sanctuary. He leans upon a triple cross, and makes the sign of Esotericism with his other hand.

The Triple Cross represents the triple Lingam of Indian theogony; that is to say the penetration of the creative power throughout the Divine, the Intellectual and the Physical Worlds, which causes all the manifestations of universal life to appear (first idea). (1)

The two columns symbolize; on the right LAW, on the left: LIBERTY to obey and to disobey, the essence of Being (second idea). (2)

The Initiate wears a tiara. Two crowned men kneel at his feet, one clothed in red, the other in black. Here we find the active form of that symbolism which is expressed in passive form by the second card. (3) The same idea of Esotericism, of secret Instruction, reappears; but the tuition is now practical and oral; it no longer requires a book (3rd idea).

As we see, this card is a complement of the second; the same rule applies to all cards, when the total of their number makes 7. Thus:

3
The Empress

is completed by
4 plus 3 equals 7
7 equals 28 equals 10 equals 1

4
The Emperor

2
The High Priestess

is completed by
2 plus 5 equals 7

5
The Pope

1
The Juggler

is completed by
1 plus 6 equals 7

6
The Lovers

The fifth card of the Tarot corresponds with the letter HE of the Sacred Word (Yod-He-Vau-He). It is the direct reflection of the 4th arcanum, and the indirect reflection of the 2nd arcanum. It therefore signifies:--

In the Divine: Reflex of the Will--
 INTELLIGENCE
 (Characteristic of God the Son)

In the HUMAN: Reflex of Power--
 AUTHORITY
 (Characteristic of the Woman)
 Religion. Faith.

In NATURE: Reflex of the Soul of the World, or of
 the Universal Creative Fluid--
 The Universal Life.
 (Characteristic of Natura naturata)

The above is the description given by Papus in its entirety of this 5th Card of the Tarot.

Mr. Waite described this fifth card as follows:

"THE HIEROPHANT.--He wears the triple crown and is seated between two pillars, but they are not those of the Temple which is guarded by the High Priestess. In his left hand he holds a sceptre terminating in the triple cross, and with his right hand he gives the well-known ecclesiastical sign which is called that of Esotericism, distinguishing between the manifest and concealed part of doctrine. It is noticeable in this connection that the High Priestess makes no sign. At his feet are the crossed keys, and two priestly ministers in albs kneel before him. He has usually been called The Pope, which is a particular application of the more general office that he symbolizes. He is the ruling power of external religion, as the High Priestess is the prevailing genius of the esoteric, withdrawn power. The proper meanings of this card have suffered woeful admixture from nearly all hands. Grand Orient says truly that the Hierophant is the power of the keys, exoteric, orthodox doctrine, and the outer side of the life which leads to the doctrine; but he is certainly not the prince of the occult doctrine, as another commentator has suggested. He is rather the summa totius theologiae, when it has passed into the utmost rigidity of expression; but he symbolizes all things that are righteous and sacred on the manifest side. As such, he is the channel of grace belonging to the world of institution as distinct from that part of Nature, and he is the leader of salvation for the human race at large. He is the Order and the head of the recognized hierarchy, which is the reflection of another

and greater hierarchic order; but it may so happen that the pontiff forgets the significance of this his symbolic state and acts as if he combined within his proper measures all that this sign signifies, or his symbol seeks to show forth. He is not, as it has been thought, philosophy--except on the theological side; he is not inspiration; and he is not religion, although he is a mode of its expression."

Saint-Germain described the fifth card in Rosicrucian terms as follows:

"Arcane V. (E equals 5) THE MASTER OF THE ARCANES. The high priest of Isis is here represented seated between the columns of the Sanctuary, one hand on a long cross with three crossbars, symbolizing the penetration of the creative genius through the three worlds. (Divine, Intellectual and Physical). The two columns mean respectively, The Law and the Freedom of our will-power which may obey or disobey. The other hand makes the sign of meditation and silence. At the feet of the priest, two men are kneeling; a white man personifying Good and a black man personifying Evil, both submitted to the Master of the Arcanes. This Arcane V., means that before you tell a man whether he is happy or unhappy, you must find out what use he has made of his will-power, for every man is created to the image of his own works."

In the Pythagorean scheme of numbers, 5 signifies marriage, pleasure joy. Its higher attribute 500 signifies holiness, sanctity and selection.

From our Rosicrucian analysis of this card, we may say it can be read either as Religion or Law. The man himself represents the genius of good inspiration, of mind and of conscience. Papus in his analysis in assigning this card to the RAM or ARIES is entirely wrong; in all ancient documents and mythology JUPITER is the symbol for law, religion and has dominion over good inspiration, over the church and state, and over the authority of established institutions. The correspondence, therefore, between Arcanum V and the planet Jupiter is so obvious as to need no further comment. The most significant thing about the Hierophant in Arcanum V is the sign of the pentagram, or five-pointed star, which he makes with his right hand. This is the symbol of man, the symbol of the intellectual power which dominates the four elemental kingdoms, and the symbol of the magical force of the human will. It gains its force by the gesture which bears token that the user is obedient to the laws of the Deity, and thus participates in the divine power over all things. Then the triple tau (cross) has often been used to signify the gifts of the three wise men of the East who went to the birth place of the Christ, that they might worship Him. These three gifts of gold, frankincense and myrrh stand as representatives of the three worlds, spiritual, astral and physical. These three wise men having been led by the star of religious devotion, into a knowledge of the three worlds and the laws governing them, departed into their own country by another way. That is having gained illumination, their route to self-conscious-immortality--the return to the realm of spirit--was direct and certain, and not by the devious path of the yet un-enlightened neophyte.

This five pointed star which they followed (the pentagram) has by many been referred to as being a symbol signifying Divine Law and Religion.

Therefore, when we hear of it being inverted, the point of the star representing the head of man down, and the two points representing the feet up, it signifies the opposite of Divine Law, the opposite also of man governed by intelligence. Instead, it then denotes chaos, the devil, evil inspiration and the principle of destruction. Thus the Lamb of God is transformed into the Goat of Mendes; and to express this in "black magic" the symbol is made by closing the hand so that two fingers are up--the horns of the goat, or the feet of man--instead of three. (If you will refer to the Rosicrucian Manual, you will see this sign used as "The ancient sign of excommunication.")

Eliphas Levi, the Mystic with strange insight, expressed his conception of the religion symbolized by Arcanum V in verse, setting at the head of each line the Number of the Major Arcanum whose significance is revealed by his interpretation, each Arcanum thus representing one tenet of this ancient Wisdom Religion:

1. All things announce a conscious active cause,
2. Vivific Oneness, based on number's laws;
3. Who all containing is by naught confined,
4. And all preceding, hath no bound assigned.

5. This only Lord should man adore alone,
6. Who doth true doctrine to pure hearts make known;
7. But acts of faith require a single chief,
8. Hence we proclaim one altar, law, belief.

9. The changeless God will never change their base,
10. He rules our days and rules through every phase,
11. His mercy's wealth, which vice to naught will bring,
12. His people promise a future King.

13. The tomb's a path which to new worlds ascends,
And life through all subsists, death only ends.
Pure, sacred, steadfast truth we here repeat
The venerated numbers thus complete.

14. The angel blest doth calm and moderate.
15. The evil is the friend of pride and hate.
16. God doth tho lightning and fire subdue;
17. He rules dewy eve' and the evening's dew.
18. The watchful moon he sets to guard our heights,
19. His sun's the source of life's renewed delights,
20. His breath revivifies the dust of graves
22. Where crowds descend who are of lust the slaves;
O. Or, the mercy seat he covers with his crown,
21. And on the chorus pours his glory down."

With much of his strange ideas Levi yet has contributed many gems to occult knowledge. This poem of his is just full of the story of man's initiation ceremony, and is well worth an analytical study by every student.

The Hebrew Letter "HE" signifies exoterically a window, or a place to receive through, or an outlet. In this connection we can use it for

an interesting question: "How did man first learn religion? and what was the form of this religion? Ancient history supplies this information.

The minds of primitive man, generally, were in such an uncultured state that they could not be brought to understand the meaning of such words, for instance, as "infinite," "everlasting," and "almighty," without some special teaching. To enable man to grasp such meanings he was first taught there was a Deity, and a heaven hereafter: that he had an everlasting soul which did not die; that the Deity had many attributes and was all-powerful and ever-lasting. Then symbols such as primitive man could understand were selected to represent the Deity and each of His attributes, and heaven. Thus was laid the foundation of many pantheons, with their various symbolic meanings, that have crept into all religions down to, and including, the modern Christian religion.

The most primitive forms of symbols were lines and simple geometrical figures. At first these symbols were few in number, but as time went on the number increased, also their intricacy, until we reach the period of the Egyptians, when they became so numerous and complex that not half the Egyptian priesthood understood them all.

Hermes Trismegistus in his writings said: "Oh Egypt! Egypt! of all thy religion, fables only will remain which thy disciples will understand as little as they do thy religion. Words cut into stone will remain telling of thy pious deeds. The Sythians, or the dwellers by the Indus, or some other barbarians will inhabit thy fair land."

Moses fathered the doctrine of monotheism, as an outgrowth of the Osirian religion, yet he continued the use of the many original symbols in his teachings.

Christ's teachings were always in parables. He distinctly declared that He preached in parables because it was the only way the people could be brought to understand. Parables were phraseological symbols.

When primitive man used a symbol it did not mean to him the object in sight, BUT WHAT IT REPRESENTED IN HIS MIND.

This primitive and ancient custom remains dear to us; we still use symbols, as for instance the use of them all through our Rosicrucian lessons.

It must be fully appreciated by the student that the complex cosmogonic figures could only have come into existence after man's mind had been sufficiently educated to understand them. Probably thousands upon thousands of years elapsed between the time when primitive man was first taught that the CIRCLE represented infinity and the time when the intricate and complex cosmogonic diagrams were intelligible to his more enlightened mind.

Fundamentally there is no difference between the ancient and present-day conception of the Deity.

The Ancients gave Him many attributes, mentioning them singly; we also give Him many attributes but group them by saying, "Everything comes from God." So virtually, it is only a difference in phraseology.

The CIRCLE was one of the first three symbols used by man in his religious teachings. It was looked upon as the most sacred symbol. It was a picture of the SUN called RA, and was the monotheistic or collective symbol of all the attributes of the Deity. The sun, as Ra, was looked upon as THE SYMBOL ONLY and in no way as the Deity Himself. The Deity was worshipped, and the symbol was used only to represent Him. The Deity was treated with such reverence that His name was never spoken. The Mayas, Hindus, Uighurs and all the other ancients spoke of the Deity as THE NAMELESS. The circle has no beginning or end. What more perfect symbol could have been devised or selected to teach an uncultured mind the meaning of the infinity and everlasting? Evidently the reason for selecting the Sun as the emblem of the Deity was because it was the most powerful object that came to sight and the reasoning power of primitive man. It well represented the All-Powerful. The SUN is found depicted on the stones of Polynesian ruins, on the walls of The Temple of Sacred Mysteries in Egypt, Babylonia, Peru, and all ancient lands and countries--it was a universal symbol.

The EQUILATERAL TRIANGLE is another of the first three symbols designated by the sacred teachings of the mystic Egyptians. It was selected as a visible figure through which man could see and understand the conception of a TRIUNE GOD. These three attributes formed the FIRST TRINITY and were the original conception of a TRINITY. A conception which has come down to us through all the eons of time, it can never die, although from age to age its vestments are changed, and it has been known under different names and guises among different peoples. Rosicrucian students make use of the Triangle for solving all problems that are solvable.

THE FOUR-SIDED SQUARE is the third of the three symbols that were used in mystic religious teachings. It symbolized the earth. The four corners represented the four cardinal points, north, south, east and west. At each corner a keeper was assigned. The earth having "four corners" is a conception brought down to us from early man, for are we not guilty of occasionally referring to the "four corners of the earth?"

This completes the list of the earliest Sacred Symbols. Following these are compounds with one or more of the foregoing three as the foundation. As we move down through time the Sacred Symbols become more complex and complicated, ending in the well-known Cosmic Diagrams which symbolize the whole of their religious conceptions as they stood at the time.

The pillars (two of them) are always a symbol that is placed at the entrance of places of worship. No matter how many pillars may be used there are always two that are the most prominent. The Egyptians called them "Tat Pillars." One pillar was called TAT which means "in strength" the other pillar is called TATTU, which means to "establish." When combined these two words mean "In strength this place is established

for ever." The Tat in Egyptian is considered a figure of stability. It also represented four corners and is equal to a square. Two TATS form the entrance to TATTU. TATTU is the gateway to the region where the mortal soul is blended with an immortal spirit and "established in the mysteries of Amenti forever." This is further illustrated by the Scriptures in the description of King Solomon's Temple. In the porch or entrance to King Solomon's Temple, two special pillars were erected (I Kings 7,21,22): "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof JACHIN: and he set up the left pillar and called the name thereof BOAZ." In Hebrew the word "jachin" means "To establish" and the word "Boaz" means "In strength."

And so we can go on for many, many pages describing the symbolism of the ancients as it applied to mystical religious precepts. From the simple circle, triangle, and square to the intricate designs even this day placed in the architecture of churches, temples, synagogues and mosques of various religions, yes, and even on the Totem Posts of the Indians.

These symbols can be read intelligibly by the interested student, and it bears out my postulation in the very beginning of this series of lessons, that there are no mysteries concealed from the seeker. The Inner Self, the Soul, knows all things. If by practice and study and proper use, we allow "Our Soul always to walk before us," enlightenment comes and the SOUL initiates us into the wonders of life and the privilege of our ability to advance in the scheme of evolution.

It is a pleasure indeed, to take from the ancient Treasure Chest of our Rosicrucian wisdom such facts as enable the seekers in the Western world to sense, inwardly, and with the Soul's Eye, the great truths which have been carefully concealed in symbolism. If my Rosicrucian kindred in the Western world will read carefully between the lines on these carefully prepared pages, they will find, especially in a second reading of each lesson, many facts that are veiled to the outer-self, but brilliantly shining forth to the Initiate, like the bright Sun (Ra) that sends its beams of illumination into the shadowy recesses of our ancient temples for the adept to bathe in with sublime ecstasy.

(This concludes the Ninth Discourse)

KABALA UNVEILED



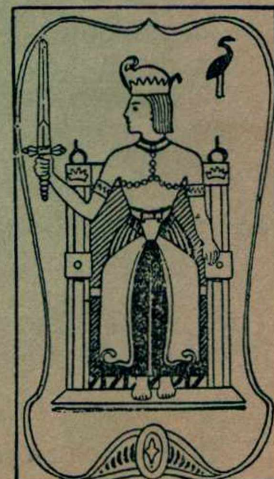
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Secret Discourse

Number.....9-A



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

The SIX CARD OF THE TAROT
THE LOVERS

Papus gave the following description of this card: "The hieroglyphic symbol of the 6th letter of the Hebrew Alphabet VAU is the eye, all that relates to light and brilliancy. The eye establishes the link between the external world and ourselves; by it light and form are revealed to us. The dominant idea expressed by this letter will therefore be that of a connection, a link between antagonisms. It may be useful to quote Fabre D'Olivet's observations upon this letter in extenso:--'This sign is the image of the deepest and most inconceivable mystery, the image of the knot which reunites us, or the point which separates the nothing from being. It is the universal convertible sign, which forms the passage from one nature to the other; communicating on one side with the sign of light and of spiritual sense which is but a higher form of itself; on the other hand linking itself with AYIN the sign of darkness and of material senses, which again is but a lower form of itself.' The VAU is the second simple letter; astronomically it represents the sign of the BULL (TAURUS)."

The LOVERS are a symbol that represents, union, antagonism, with all their consequences. A beardless youth (our Juggler of the list arcanum) but without a hat, is standing motionless in the angle of where two roads meet. His arms form a diagonal cross upon his breast. The repetition of the first arcanum under another form. Here the man is not one of the Initiates. He does not know how to direct magnetic currents of the Astral Light; he is therefore plunged into the antagonism of different ideas which he has no power to master.

Two women, one on his right, the other on his left, each with one hand on his shoulder, point to the two roads. The woman on the right has a circle of gold on her head, the one on the left is dishevelled and crowned with vine leaves.

The two arms of the Juggler, expressing the positive and the negative columns of Isis, expressing necessity and liberty, are here personified by the two women, who represent Vice and Virtue.

The future of the young man depends upon the road which he chooses--whether, in other words, he becomes one of the Initiates, the Mage of the first arcanum, (the Spiritual YOD) or the rash thunderstricken personage of the 16th Arcanum (the AYIN).

The spirit of Justice floats above this group in a radiant halo; he bends his bow and aims the arrow of Punishment at the personification of Vice.

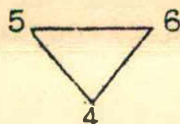
This is a profound symbol, indicating that if man chooses the path of Virtue he will not be left unaided, but that Providence will ally itself to his will and assist him to overcome vice.

In short this hieroglyph expresses the struggle between passions and conscience, the antagonism of ideas.

But this antagonism is also the most powerful natural producer that exists in the world, when it resolves itself into LOVE, which attracts the opponents and unites them forever.

The Sixth Card of the Tarot must be regarded under two aspects, which tend to the same signification.

1. As 3 of the 4, that is to say, representing the 4th Arcanum, or the reflection of One considered in its relation to union;
2. As balancing 4 and 5. This is shown in the triangle formed by the second ternary:--



Each card balances the two others.

The 4 balances the 5 and 6

The 5 balances the 4 and 6

The 6 balances the 4 and 5

Its signification proceeds from this:

IN THE DIVINE: The Equilibrium between Will and Intelligence--
BEAUTY (Characteristic of the Holy Spirit.)

IN THE HUMAN: The Equilibrium between Power and Authority--
LOVE (Characteristic of Humanity.)
CHARITY.

IN NATURE: The Equilibrium between the Universal soul and the
Universal life--
THE UNIVERSAL ATTRACTION.
UNIVERSAL LOVE

Waite described this sixth card as follows: "THE LOVERS.--The sun shines in the zenith, and beneath is a great winged figure with arms extended, pouring down influences. In the foreground are two human figures, the male and the female, unveiled before each other, as if Adam and Eve when they first occupied the paradise of the earthly body. Beneath the man is the Tree of Life, bearing 12 fruits, and the Tree of Knowledge of Good and Evil is behind the woman; the serpent is twining around it. The figures suggest youth, virginity, innocence and love before it is contaminated by gross material desire. This is in all simplicity the card of human love, here exhibited as part of the way, the truth and the life. It replaces, by recourse to first principles, the old card of marriage and the latter follies which depicted man between vice and virtue. In a very high sense, the card is a mystery of the Covenant and Sabbath.

The suggestion is respect of the women in that she signifies that attraction towards the sensitive life which carries within it the idea of the Fall of Man, but she is rather the working of a Secret Law of

Providence than a willing and conscious temptress. It is through her imputed lapse that man shall arise ultimately, and only by her can he complete himself. The card is therefore in its way another intimation concerning the great mystery of womanhood. The old meanings fall to pieces of necessity with the old pictures, but even as interpretations of the latter, some of them were of the order of commonplace and others were false in symbolism."

Saint Germain described this card as follows: "ARCAINE VI, THE TWO WAYS. Here the Disciple, or Neophyte, is seen hesitating between two ways, each of which is pointed out to him by a woman symbolizing the one to the right, Vice, and the one to the left Virtue. Above is seen a Genius holding a bow whose arrow is pointed towards Vice as a warning of the punishment that awaits the man who has preferred the easy road to vice to the hard road to virtue.

This Arcane VI means that one who must watch over one's self and above all show no indecision in the crucial movements of existence. Nor must one be discouraged because obstacles seem to bar the road to happiness. A strong will-power will suffice to overcome them all."

The Pythagorean scheme of numbers applied to SIX, signifies Perfection of Work.

Exoterically the 6th letter of the Hebrew Alphabet is VAV (not VAU) and it means a hook. How Papus came to link it up with an eye, he does not particularly explain in his book. It is shaped very similar to a hook, as can be seen in any edition of the Dictionary which gives the Hebrew Alphabet, (under the various alphabets.)

This then gives an entirely different meaning to the symbolism of this card. A hook is used to catch things with, and outside of six representing the mathematical number of this card, it shows that those occultists and kabalists who use the Hebrew Alphabet for any other purpose are deluding their followers and themselves.

Yet we can secure much symbolism from this card. It is the figure of a man standing motionless at the angle formed by the conjunction of two roads. His looks are fixed on the ground; his arms are crossed on his chest. Two women, one at his right and the other at his left, each place a hand on his shoulder, showing him one of the two roads. The woman at the left is modestly dressed, and has the sacred serpent, indicating enlightenment at her brow. She thus personifies in the usual symbolism Virtue. The one at the right wears less clothing, and is crowned with the leaves of the grape vine. She is presumed to represent the temptress, VICE.

Above and back of this group the genie of justice, hovering in a flashing auricle of twelve rays, draws his bow and directs toward vice the arrow of punishment. The genie is crowned with a flame to show he is a spirit; and is represented in an auricle of twelve rays to indicate that justice will be meted out in due time to all as the sun passes through the zodiacal signs. The zodiac in this instance symbolizing a life cycle of one incarnation.

This symbol should then be read as a struggle between conscience and the passions, between the divine soul and the animal soul; and a crescent moon in the background indicates that the result of the struggle commences a new epoch in the life.

Papus stated this card belongs to Taurus, the Bull. He did not go quite far enough and should have added that it particularly represents the animal side of Venus, which governs the affections and social relations of mankind. Taurus is a kindly sign, one that gives to mankind the steadiness so needed in studying of philosophies. If we allow ourselves to flutter from hither to yon, following every impulse of a new cult and a new philosophy, we soon lose the power to transmute our animal impulses into those higher vibrations that lead to adeptship.

The occult aspirant, when he sets his feet definitely upon the path leading to adeptship, tends to hasten this process of transmutation. But because he has taken a step in advance of those by whom he is surrounded, and marches at a rate more speedy than his environment, at once unaccustomed difficulties spring up to thwart him. It is so common as to be trite, that when a neophyte decides to do some certain thing, that his decision is quickly challenged. This step may be a decision to change some unworthy habit, yet as soon as the decision is made, unusual temptations to continue the habit arise. It may be merely setting aside one half hour for meditation. Yet, as soon as this is started, visitors drop in at the meditation time, or other interruptions occur which tend to discourage its observance. Or it may be merely a decision to do a certain amount of spiritual study a day, or to devote a certain time each day to study. Thus the very Decision to start something of a more spiritual nature seems to bring to bear forces in direct antagonism to the step. If the neophyte who takes what he considers a constructive and upward step has the COURAGE to persevere, these opposition forces soon abate. His associates, his environments, and even interior intelligences become accustomed to his new mode of life and pay no more attention to it. But, when he makes any change towards a spiritual life that is radical, more often than not his determination is thoroughly tested before he makes the new order of things a permanent part of his life.

Hermese Trismegistus noted something of the same thing, and included them in the Laws of Death.

"And there is a fierce warfare for the victory, between the upper and lower, as they both desire to obtain the body as their prize; for the state of man is envied by the lower and glorified as a noble state of the higher. Now, if man inclines toward the lower nature which is mortal, he thereby aids the lower imperfect powers to oppose the higher which is immortal, and must suffer the pains of slavery for his disobedience to the Workman, his Maker. But if he inclines to the higher, then he is truly wise and blest."

In our studies we are reminded again and again that there is neither good nor evil, except as we in our own CONSCIOUSNESSES realize them.

If our environment does not permit us to know of the good things in life, it is only an indication that we have not as yet arrived at the Door which opens only to those who are prepared to use these good things for the benefit of mankind. If, however, our environment and incarnations have prepared us to know what is GOOD then only by contrast can we appreciate EVIL. Thus this card symbolizes that when we arrive at the cross roads of KNOWLEDGE which is GOOD and IGNORANCE which is EVIL, we have the FREE WILL to choose.

Pythagoras well knew that PERFECTION in work was to attain adeptship, and this is the crux of all the teachings of the Rosicrucians. Hence he assigned to number six this quality.

(This concludes the Nine-A discourse)



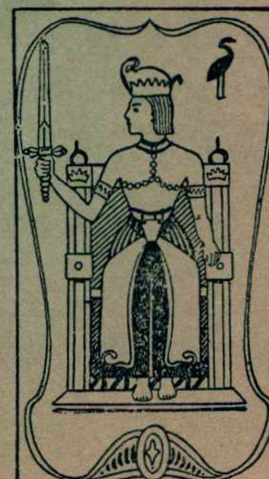
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Secret Discourse

Number.....**10**.....



By
FRATER AQUARIUS,
Scribe



NUMBER TEN

By Frater Aquarius, Scribe

To the One Privileged:

The Seventh Card of the Tarot.

The Chariot. *(Creative Thinking)*

Papus described this card as follows: "The 7th Hebrew Letter ZAIN. Hieroglyphically the ZAIN represents an arrow, and therefore it signifies the idea of a weapon, of the instrument which man uses to rule and conquer, and to attain his object."

The ZAIN expresses victory in all the worlds. As a simple letter, it corresponds with the astronomic sign of the Twins in the Zodiac.

The symbolism of this card corresponds in all points with the ideas which it expresses.

A Conqueror, crowned with a coronet, upon which rises three shining Pentagrams of gold, advances in a cubical chariot, surmounted by an azure, star-decked canopy supported by four columns.

This symbol reproduces the 1st and 2nd Arcanum in another order of ideas. The four columns represent the four animals of the 21st Arcanum and the four symbols of the first Arcanum, symbols of the quaternary in all its acceptations. *(4 quarters - 4 fold)*

The Conqueror, who occupies the center of the four elements, is the man who has vanquished and directed the elementary forces; this victory is confirmed by the cubical form of the chariot, and by the Pentagrams which crown the Initiate.

The Conqueror has three right angles upon his cuirass, and he bears upon his shoulders the Urim and Thummim of the sovereign priest, represented by the two crescents of the moon on the right and left; in his hand is a sceptre surmounted by a globe, a square, and a triangle. Upon the square, which forms the front of the chariot, we see the Indian lingam, surmounted by the flying sphere of Egypt.

Two sphinxes--one white the other black--are harnessed to the chariot.

This symbol represents the sacred septenary in all its manifestations. The word Yod-he-vau-he is portrayed upon the front of the chariot by the winged globe, to indicate the septenary which gives the key to the whole Tarot. The two sphinxes correspond to the two principles, active and passive. The Conqueror corresponds especially with the Sword and with the VAU of the Sacred Name. *Winged globe (rebirth)*

The 7th card of the Tarot shows the influence of the creation in the preservation of the Divine in the Human. It represents the YOD, or the God of the 2nd septenary.

THE GOD of the 2nd SEPTENARY.--Man performing the function of God the Creator. The FATHER.

THE LAW of the 2nd SEPTENARY. REALIZATION. (reflex of the Power.)

THE MAN OF THE 2nd SEPTENARY. Man performing the function of Adam. THE ASTRAL LIGHT.

Mr. Waite described this card as follows: "THE CHARIOT. An erect and princely figure carrying a drawn sword and corresponding, broadly speaking, to the traditional description to a King in his Triumph. On the shoulders of the victorious hero are supposed to be the URIM and the THUMMIM. He has led captivity captive; he is conquest on all planes-- in the mind, in science, in progress, in certain trials of initiation. He has thus replied to the sphinx, and it is on this account that I have accepted the variation of Eliphas Levi; two sphinxes thus draw his chariot. He is above all things triumph in mind."

"It is to be understood for this reason (a) that the question of the sphinx is concerned with a mystery of nature and not of the world of Grace, to which the charioteer could offer no answer; (b) that the plane of his conquest are manifest or external and not within himself; (c) that the liberation which he effects may leave himself in bondage of the logical understanding; (d) that the tests of initiation through which he has passed in triumph are to be understood physically or rationally; and (e) that if he came to the pillars of the Temple between which the High Priestess is seated, he could not open the scroll called the Tora, nor if she questioned him could he answer. He is not hereditary royalty and he is not priesthood."

Saint Germain described this card as follows: "ARCAINE VII (Z equal 7) THE CHARIOT OF OSIRIS. -- Here we have a warrior riding a cubic chariot, upon which four columns support a starry dais; these columns signify the four elements, while the cubic chariot signifies that the ambition of the warrior has been realized through his will conquering every obstacle. The warrior himself has a golden band around his brow as a sign of the eternal light he is endowed with. In one hand he holds a sword, the emblem of victory, and in his other hand, a scepter tipped with a square (Matter) a circle (Eternity) and a triangle (DIVINITY). He wears on his breast a Cuirass, the emblem of strength; it is adorned with three T-squares, which represent Good Judgement, Will-Power and Action. A winged sphere on the front of the chariot, speaks of the exultation of the intellectual power in the infinite space and time. Two Sphinxes are hitched to this chariot and are now at rest. The Black one represents Evil, the White one Good. They are both slaves of the Magus when he has come out victorious from the various tests.

This Arcane VII means that the empire of the world belongs to those who possess the sovereignty of the mind; that is to say Light which reveals all the mysteries of life."

The Pythagorean and Egyptian scheme of numbers assigns to seven, REST, HAPPINESS and EQUILIBRIUM, while in its higher aspect Number 700, Might, Dominion, and Authority.

Papus used the Egyptian manner of spelling the 7th Hebrew letter ZAIN; the Hebrew's spelt it ZAYIN. The exoteric meaning of this letter in

Hebrew is a weapon. Papus stated that it corresponds with the sign of the Twins (Gemini). This is absolutely incorrect, as his description is that of a conqueror and SAGITTARIUS is nearer correct if he desires to use an astrological equivalent.

Arcanum VII is figured by a war chariot of square form, surmounted by a starry canopy sustained by four columns. Upon this chariot is a conqueror armed with a cuirass and carrying both sword and scepter. He wears a crown from which rises three pentagrams, or golden stars of five points.

The square in symbolism signifies the material world. The four columns which support the canopy, represent the four quadrants of heaven which might also be interpreted to represent the four elemental kingdoms that have submitted to the man.

Upon the square front of the chariot is pictured a sphere sustained by two outspread wings; symbol of immortal flight of the soul through the infinitude of eternity. The sacred serpent at the conqueror's brow signifies the possession of that intellectual light which gives a clear vision into the future. The three golden stars arising from the crown symbolize the dominion of man in all three worlds, physical, astral and spiritual.

A T Square and two Try-Squares are traced upon the cuirass. The T - Square or TAV, or TAU, symbolizes virile force, and the two try-squares indicate rectitude of judgment that enables the conqueror to direct this force either to the right or left, into mental or physical power as the occasion demands.


The cuirass signifies resistance; the high held sword is the emblem of physical victory; and the scepter signifies mental conquest. This scepter is surmounted by a square, circle, and a triangle. The square indicates the realm of matter, the circle the realm of spirit, and the triangle the emblem of the mind; together denoting the perpetual dominion of intelligence over all realms and forces of nature.

Two sphinxes, one white and one black, are harnessed to the car. A sphinx, as composed of the four emblems of the zodiacal quadrants, indicates the passage of time. The white sphinx signifies fortunate experiences, and the black one periods of adversity; both of which serve the soul victorious over the ordeals met in the pilgrimage of eternal progression.

If we were writing a paper on "numerology," this number seven would furnish us possibly the most interesting example of how this number is used in Scriptures, in mythology, and in occult books.

Out of curiosity we might quote the fact that among the Greeks the SUN is portrayed as a CHARIOT drawn by 7 horses, and in the myth, Phaethon, the mortal son of Helios the Sun-god, essays to drive this chariot of the Sun with disastrous results. It seems to be more than a coincidence that the Kabalists use a chariot for the 7th card, and that the symbology of this legend of Phatheon as used by the Ancient Greeks, fits in well as a moral for the symbology used by modern Kabalism.

Undoubtedly, Pythagoras knew the combination of four and three symbolically meant the square and the triangle, hence he gave it a quality of rest, happiness, equilibrium, which could be transmuted into Might, Dominion and Authority. All modern authors who deal with the symbolism of numbers have used Pythagoras as a model. Thus in the Pythagorean scheme of numbers when we take the number three symbolizing RELIGION, FAITH and DESTINY and add to it the number four SOLIDITY, STRENGTH and POWER, it requires very little analytical thought to know that we secure the qualities represented by the number seven.

As Pythagoras received his esoteric training in our Ancient Egyptian Brotherhood, he was aware of the fact that there is no seven pointed star, as so many occultists try to make of this combination of the triangle and square. It was represented by him and likewise by the Ancient Egyptians as an interlaced Triangle with a DOT in the center. This is commonly known as a King Solomon's Seal. It meant and still means the macrocosm and its laws. The trine pointing downwards expresses involution and the trine pointing upwards evolution. The seventh point, is in the center of these interlaced triangles. This was necessary according to our Rosicrucian doctrines, that in the blending of the two triangles a seventh point must be developed where their true equilibrium is found. From this comes the Hermetic Axiom: "As it is below, so it is above, as on earth, so in the sky." The true conqueror, according to Buddha, was in the middle, the place indicated by the dot. In Tibet today we will meet with the expression "The Middle Path is the Path of Righteousness." 

The use of the URIM and THUMMIM on the shoulders of the man in the various cards, apparently are to indicate that he has priestly power to answer all questions through direct inspiration from the Divine. This agrees with our Rosicrucian postulations, that it is only from meditation with the Inner Self that true knowledge is received, and he who would be a conqueror and receive Peace Profound, must cultivate his inner and true faculties.

A study of ancient Rosicrucian documents shows with what reverence our Ancient Masters recognized this fact, and it is the key point of all our teachings. We must first conquer selfishness and then when we have become sufficiently humble, the inner light will guide us in the middle way towards happiness, peace, and knowledge.

(This concludes the Tenth Discourse)

KABALA UNVEILED



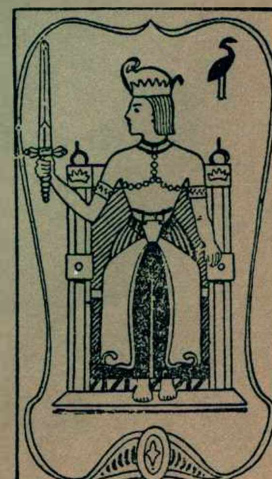
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Secret Discourse

Number II



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE EIGHTH CARD OF THE TAROT. *Justice*

. Papus described this card as follows:--

Eighth Hebrew Letter, (HETH) Hieroglyphically the HETH expresses a field. From it springs the idea of anything that requires labour, trouble, an effort.

Continued effort results in the establishment of an equilibrium, between the destruction of the works of man accomplished by Nature, when let to herself, and the preservation of this work. Hence the idea of balancing power, and consequently Justice, attributed to this letter.

Astronomically HETH corresponds to the sign of Cancer in the Zodiac.

The ideas expressed by Justice in the card are Equilibrium in all its forms.

A woman wearing an iron coronet, is seated upon a throne. She is placed between the two columns of the temple. The solar cross is traced upon her breast.

Here we find a continuation of the symbolism of the 2nd and 5th arcana. The seated woman occupies the centre between the two columns, offering a first idea of the equilibrium between Good and Evil.

She holds a sword, point upward, in her right hand, and a balance (scale) in her left.

Occult Science (2) at first theoretical, has become practical (5) and has been taught verbally. Now it appears in all its pitilessness of consequences, terrible for the false Magi. (The Sword) but justice towards true Initiates (Balance.) The signification of the arcanum is central between the 5th letter HE and the 11th letter KAPH.

The card is the complement of the 11th, as the 5th was of the 2nd. In the 1st septenary all the cards which, by addition formed the number 7 completed each other; in the 2nd septenary all the cards which added together form 19, act in the same way.

7
 The Chariot

is completed by
 7 plus 12 equals 19
 19 equals 10, equals 1

12
 The Hanged Man

8
 Justice

is completed by
 8 plus 11 equals 19

11
 Strength

9
The Hermitis completed by
9 plus 10 equals 1910
The Wheel of Fortune

The Eighth Card of the Tarot represents the conception in preservation of the second card. It synthesizes in itself the meaning of the second and fifth card of the Tarot, and represents the reflex of the 7th. It signifies:

1. IN THE DIVINE. God the Son of the 2nd Septenary. The woman fulfilling the functions of the God the Son.
THE MOTHER
Reflex of the Father. Preserver of God the Son in humanity.
2. Passive Law of the 2nd septenary.
JUSTICE.
Reflex of Realization and Authority.
- 3 THE WOMAN OF THE 2nd SEPTENARY. Nature fulfilling the function of Eve.
ELEMENTARY EXISTENCE.
Reflex of Astral Light. Preservation of Natura
"Naturata in the World."

Mr. Waite described this 8th card as follows: Strength or Fortitude. A woman, over whose head broods the same symbol of life which we have seen in the card of the Hierophant, is closing the jaws of a lion. The only point in which this design differs from the conventional presentations is that her beneficent fortitude has already subdued the lion which is being led by a chain of flowers. For reasons which satisfy myself this card has been interchanged with that of Justice, which is usually number eight. As the variation carries nothing with it that will signify to the reader, there is no cause for explanation. Fortitude, in one of its most exalted aspects, is connected with the Divine Mystery of Union; the virtue, of course, operates on all planes, and hence draws on all in its symbolism. It connects also with innocentia inviolata, and with strength which resides in contemplation.

These higher meanings are, however, matters of inference, and I do not suggest that they are transparent on the surface of the card. They are intimated in a concealed manner by the chain of flowers, which signifies, among many other things, sweet yoke and the light burden of the Divine Law, when it has been taken into the heart of hearts. The card has nothing to do with self-confidence in the ordinary sense, though this has been suggested--but it concerns the confidence of those whose strength is in God, who have found Him their refuge. There is one aspect in which the lion signifies passions, and she who is called Strength is the higher nature in its liberation. It has walked on the asp and basilisk and has trodden down the lion and the dragon."

Saint Germain described this card as follows. "ARCANE VIII, (h equals 8) "The BALANCE AND THE SWORD." At the top of three steps which represent the three worlds, sits a woman, her brow encircled with a crown of iron, the emblem of influxibility; her eyes are bandaged, to indicate

that she holds no account of the social positions of the accused ones. A sword in one hand and a balance in the other, she judges and she punishes. The lion by her side symbolizes Force ruled over by Justice, and the Sphinx next to it, the eye of God who looks into the soul of the wicked. The winged Turtle above symbolized Repentance which may obtain forgiveness in spite of the greatness of the crime. Finally, a Divine Messenger tells us that the justice of God will be the final judge of the justice of men.

This Arcane VIII, means that everything in life is a pretty even struggle between Good and Bad, and that every action brings in its wake a re-action, thus forcing us to be most cautious in our thoughts and undertakings."

Number 8 in the Pythagorean scheme of numbers signified PROTECTION, JUSTICE.

The Hebrew letter HHETH is the 8th in that alphabet and exoterically it signifies a fence. (You will note that the correct way of spelling this letter is with two H's at the beginning.)

This Arcanum 8 is figured by a woman, blindfolded and seated on a throne. She wears a crown of lance-heads, holds in her right hand a raised sword, and in her left hand a balance and from her brow the sacred serpent thrusts its head.

This is the ancient symbol of justice, which weighs and acts and opposes evil as a counterweight to the sword of expiration. Justice, emanating from God, as symbolized by the overshadowing protection, is the equilibrating reaction which reconstitutes order; that is to say it equilibrates between right and duty.

Justice is crowned with lances to indicate inflexibility, adorned with the sacred serpent to signify she acts with enlightenment, and her throne is placed on a platform of three steps to represent her action in all three worlds. At her side is a lion, symbol of force over which she rules; and a sphinx, symbol of the passage of time which enables her to manifest. Above is a winged turtle, symbol of the repentance which may bring forgiveness. At the back is a divine messenger, signifying that the justice of God will be the final judge of the justice of men. The sword is the sign of protection to the good and a menace to the wicked.

The eyes of Justice are covered with a bandage to show that she weighs and strikes without taking into account the conventional differences that men establish for themselves.

The symbolism of this card needs very little further elucidation. Justice and Protection have always been virtues prized by man whether cultured or savage. In civilized countries it is said that ignorance of the LAW is no excuse. In uncivilized countries the violation of a Taboo is not accepted as an excuse either. All through Dr. Frazier's "Golden Bough" you will read of instance after instance of a stranger who transgresses against the Taboos or Laws of a Tribe, and he is never forgiven but must suffer the consequences.

How significant this is of our Rosicrucian studies. We are offered the opportunity for using our knowledge for the benefit of mankind; nothing is spared by our Masters to provide us with the working tools to equip us properly; yet the law operates that he or she who does not avail themselves of the opportunity of unselfishly assisting all humanity, does not make the same progress, as the Initiates who give so willingly and heartily. Thus there is a Rosicrucian Axiom, that he who has the most power is the greatest servant of all. In the Rosicrucian Laws it is said: "Always ready to render some Service to the Order, through the Order, or BECAUSE OF the Order, is a form of devotion that pays each member the greatest dividends in development."

In the Rosicrucian histories you will find a fairly complete list of Rosicrucians who have written papers. All these papers "sing the same tune"; that of giving of themselves so that they may better obtain JUSTICE and PROTECTION from the Cosmic.

Surely it cannot be possible that selfishness for the Order has prompted so many scholars and mystics to dwell on this one subject, "SERVICE to others," but rather that they have found that COSMIC JUSTICE has revealed to them the IMPORTANCE OF THIS ROSICRUCIAN LAW. No Rosicrucian student can expect to advance in mysticism unless he realizes the value of this law. Paying of "dues," attendance at meetings and conventions, diligence in studying his lessons, are important in a way, but they are not THE IMPORTANT THING. True, unless we are equipped strongly and correctly by our attendances and by our affiliation, we may miss the opportunity for helpful contacts. Yet, unless we are willing to give of ourselves, not for the rewards that may accrue. This does not mean the giving of alms and charity and then wiping our hands and saying I have met my tithe. Not at all, that is not giving, because in the first place it is not yours to give. But if you give of your knowledge to help others to live a life of happiness and peace, then you are giving something Divine. If you give to others kind words and kind deeds, instead of malice and vengeance, then you are on the road towards Mastership. If you are ready to praise those who have accomplished something for humanity, instead of having jealous pangs that you did not do it, then you are becoming a mystic. This is the Cosmic spirit that preachers preach so much.

This is the important lesson that we obtain from the symbolism of this 8th Arcanum of the Tarot.

NOTE TO STUDENT: The list of books written by Mystics of the past (referred to above by Frater Aquarius) will be found in the AMORC book, "Questions and Answers, with Complete History of the Order."

(This concludes the Eleventh Discourse)

KABALA UNVEILED



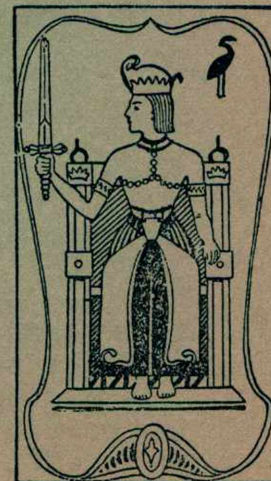
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Secret Discourse

Number 12



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE NINTH CARD OF THE TAROT
The Hermit

I implore the continued sympathetic interest of my students in this dissection of the amiable parts of the interpretations of the Arcanum.

It is the glory of wisdom to comprehend the concensus of opinion on any profound subject, especially one that is greatly mooted.

It should surprise you not to know that there is a secret, hidden message contained in these interpretations, for which this discourse on the probabilities of outward meaning of each Arcanum is but a veiled motive for the expose of the concealed revelation. In words which I restrained in writing the first pages of this series, I now intimate the Light that may penetrate the veil. He who is tempted only by curiosity would diverge his purposes in reading the first pages and look no further; but the seeker whose hope is ever born of delays and "stones at the entrance of the tomb" will persist, as you have persisted, and find the ultimate reward.

Therefore, I shall proceed with increasing frankness and careful signifi-
fance.

Papus described the ninth card as follows: "The 9th Hebrew Letter (Teth) hieroglyphically represents a roof and suggests the idea of a place of safety, a protection. All the ideas arising from this letter are derived from the alliance of safety and protection ensured by wisdom. Astronomically the TETH corresponds with the zodiacal sign of the LION.

The following ideas are connected with this card--

1. Protection.
2. Wisdom, Circumspection.

An old man walking, supported by a stick. He carries before him a lighted lamp, half hidden by the great mantle which envelopes him.

This symbol is midway between the sixth and the twelfth.

Protection is indicated by the mantle which envelopes the old man.

Wisdom is suggested by the half-hidden lamp.

The stick indicates that the Sage is always armed to fight against Injustice or Error.

By comparing this card with two others, the 6th and the 12th, we shall see the beardless young man of the future (6th) has chosen the right path. Experience, won in the labour of life, has rendered him a prudent old man, and prudence united to wisdom will lead him to a higher level, which he is anxious to attain (12th card). The arrow shot by the genius in the 5th Arcanum has become his support, and the

effulgent aureole which surrounded the genius is now imprisoned in the lamp which guides the Initiate. This is the result of his prolonged efforts.

The 9th card of the Tarot represents the third, conceived as preserver and recipient. It also balances the 7th and the 8th.

1. Humanity fulfilling the function of God the Holy Spirit.
The human creative force.
HUMAN LOVE
The preserving power of Humanity. The equilibrium of
the Father and the Mother.
2. Equilibrium of Realization and Justice.
PRUDENCE
(Silence)
3. Nature accomplishing the function of humanity. Equilibrium
of the Astral Light and Elementary existence.
The NATURAL PRESERVING FORCE
The Astral Fluid.

Waite described this card as follows: "THE HERMIT-- The variation from the conventional models in this card is only that the lamp is not enveloped partly in the mantle of the bearer, who blends the idea of the Ancient of Days with the Light of the World. It is a star which shines in the lantern. This is a card of attainment, and to extend this conception the figure is seen holding up his beacon on and eminence. Therefore the HERMIT is not as Count de Gebelin explained, a wise man in search of truth and justice; nor is he, as a later explanation purposes, an especial example of experience. His beacon intimates that "where I am, there you may be." It is further a card which is understood quite incorrectly when it is connected with the idea of occult isolation, as the protection of personal magnetism against admixture. This is one of the frivolous renderings which we owe to Eliphas Levi. It has been adopted by the French Order of Martinism and some of us have heard a great deal of the Silent and Unknown Philosopher enveloped by his mantle from the knowledge of the profane. In true Martinism, the signification of the term PHILOSOPHE INCONNU was of another order. It did not refer to the intended concealment of the Instituted Mysteries, much less their substitutes, but--like the card itself--to the truth that the Divine Mysteries secure their own protection from those who are unprepared."

SAINT GERMAIN described this 9th card as follows: "ARCANES IX (TH equals 9) THE VEILED LAMP. An old man, the symbol of wisdom, holds a lighted lamp which he covers with his mantle as a sign of discretion. He walks on, leaning on a stick, the symbol of strength acquired through experience. This Arcane IX means that WISDOM has to be appealed to in every circumstance of life. It teaches one also to be discreet and silent in all critical circumstances."

In the Pythagorean scheme of numbers NINE signifies, grief, anxiety mainly.

The ninth letter of the Hebrew alphabet TETH signifies exoterically a SNAKE. And in all symbolism the SNAKE is a sign of WISDOM.

Thus Arcanum No. Nine is figured by an old wanderer leaning on a staff and carrying before him a lighted lamp which he half conceals in his mantle. "This sage personifies experience gained in the journey of life. "The cloak is of square form symbolizing the physical world in which man acquires knowledge of good and evil. "That this knowledge has been gained is signified by the man partially removing the cloak of material limitations, and by the map, emblem of intelligence, shedding its rays over the past, present and future. "The lamp being concealed by the mantle symbolizes discretion, and also expresses the truth that if we are ever to know the real nature of anything we must delve deeply beneath the cloak of external appearances.

7/ The staff which is in the form of the sixth letter of the Egyptian and Hebrew alphabets, indicates that man progresses through struggle, alternately overcoming obstacles and being vanquished by them, and that when finally he realizes he only develops his abilities through recurrent efforts to triumph over difficulties, this knowledge becomes his staff of prudence supporting him in all his endeavors.

In the soul's pilgrimage this Arcanum IX indicates the attainment of Cosmic Consciousness. Upon arriving at this state of his upward ascent the neophyte is able to discern the proper relations of the various entities in the universe, both to himself, and to each other. This is not merely an intellectual conception, but it is borne home to him also through tuning in on the universal organism. He recognizes that the soul is being trained to perform a work which the expansion of the Cosmic organization makes needful.

As a result of this higher state of consciousness he comes to recognize quite clearly the nature of his own function in universal work, and thus sets about his task with the knowledge that he is a valuable factor in the scheme of things, with a certain and definite mission to perform. And upon his faithfulness in performing what he comes to recognize as his present task contributing to Cosmic welfare, depends his future opportunities for progression.

Quite important in arriving at this higher state of consciousness, wherein he perceives his Cosmic work, are the development of his affectional relations. That is, the power to tune in on either higher or lower states is chiefly regulated by the emotions. Passion and gross expression, therefore, must be supplanted by more exalted expressions of LOVE. That which is gross and degrading tends to tune the mind into lower states. But ACTS which engender strong emotions of tenderness and kindly feelings that are so expansive as to embrace all, and which uplift the energies in intense desire for noble work, are the most effective agents known to tune the individual in on the higher realms and to develop Cosmic Consciousness.

Pythagoras well knew what he was doing when he signified number NINE as the number indicating grief and anxiety. As number nine is the

most important number, which possesses the unique property that it may be multiplied by any number and the digits so obtained when added together will always resolve into 9, it consequently indicates its high vibratory powers. Rosicrucian students are continually impressed with the working of this rule of Nine, yet when we resolve our postulations into practical use, we realize that unless we can laugh and cry with the world, we have still many lessons to learn. This card then signifies that stage in the evolution of the Ego when a severe test is being applied for higher initiation. If we lack the human quality of love of fellowman, we fail to pass to tests. Therefore, the Ninth degree of the Rosicrucian Order is truly symbolized by this Card, as are all the lower degrees symbolized by the first eight Arcanums, if examined by the student who reads between the lines. What comes after the NINTH? We shall see--or perhaps fail to see.

(This concludes the Twelfth discourse)

KABALA UNVEILED



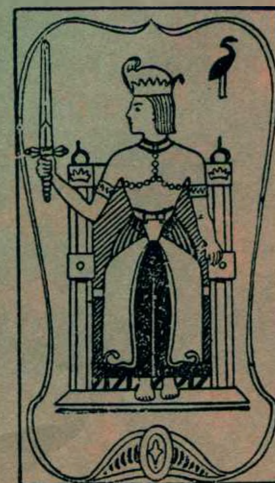
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Secret Discourse

Number 13



By
FRATER AQUARIUS,
Scribe



NUMBER THIRTEEN
By Frater Aquarius, Scribe

To the One Privileged:

THE TENTH CARD OF THE TAROT
THE WHEEL OF FORTUNE.

Papus described this card as follows: The hieroglyphic meaning of the 10th Hebrew letter YOD, is the finger of man; the forefinger extended as a sign of command. This letter has therefore become the potential manifestation of spiritual duration, and lastly, of the eternity of time with all the ideas relating to it. The YOD is a simple letter; astronomically it corresponds with the zodiacal sign of VIRGO.

Two principal ideas are expressed by this card.

1. The idea of Command, of Supremacy
2. The idea of duration, of the external action of time.

The Wheel of Fortune suspended upon its axis. To the right ANUBIS, the genius of good ascending; to the left TYPHON, the genius of evil descending; the SPHINX is balanced upon the center of the wheel, holding a sword in its lion claws.

The first idea represented by the ternary, Anubis, or positive, Typhon, or negative, the balanced Sphinx, the ruler.
The second idea is expressed by the wheel, a line without beginning or end, the symbol of eternity.

The 10th Arcanum is mid-way between the 7th and the 13th arcana.
 $7-13$ equals 20; 20 divided by 2 equals 10.

It expresses the incessant equilibrium which modifies the creative realizations of the septenary by the necessary destruction through Death (Arcanum 13). The three arcana, 7,10,13 correspond exactly with the Hindu trinity or TRIMURTI.

Brahma equals	Creator	equals	Arcanum	7
Siva	"	Destroyer	"	13
Vishnu	"	Preserver	"	10

It represents the course of things according to the tenary law, which directs all divine manifestations.

The 10th card of the Tarot commences the negative portion of the 2nd septenary, and expresses the notion of the septenary considered in its reflections.

It will therefore represent--

1. Reflect of will (see arcanum 4)
NECESSITY.
The Karma of the Hindus.

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2. Reflex of power and realization.
MAGIC POWER
Fortune (To will)
3. Reflex of the universal soul.
FORCE POTENTIAL IN ITS MANIFESTATION.

Waite described this card as follows: "WHEEL OF FORTUNE. In this symbol I have again followed the construction of Eliphas Levi, who furnished several variants. It is legitimate--as I have intimated--to use Egyptian symbolism when this serves our purpose, provided that no theory of origin is implied therein. I have, therefore, preserved Typhon in his serpent form. The symbolism is not of course exclusively Egyptian, as the four living Creatures of Ezekiel occupy the angles of the card, and the wheel itself follows other indications of Levi in respect to Ezekiel's vision, as illustrative of the particular Tarot Key. With the French occultist, and in the design itself, the symbolic picture stands for perpetual motion of a fluidic universe and for the flux of human life. The Sphinx is the equilibrium therein. The transliteration of Taro and Rota is inscribed on the wheel, counter-changed with the letters of the Divine Name--to show that Providence is implied through all. But this is the Divine intention within, and the similar intention without is exemplified by the four Living Creatures. Sometimes the Sphinx is represented couchant on a pedestal above, which defrauds the symbolism by stultifying the essential idea of stability amidst movement. Behind the general notion expressed in the symbol there lies the denial of chance and of the fatality which is implied therein. It may be added that, from the days of Levi onward, the occult explanations of this card are--even for occultism itself--of a singularly fatuous kind. It has been said to mean principles, fecundity, virile honor, ruling authority, etc. The findings of common fortune telling are better than this on their own plane."

Saint Martin described the 10th card as follows: "ARCANE X. THE SPHINX. We have here the most ancient drawing of the Wheel of Destiny turning upon its own axis. On one side we see the God Knephtha, the Spirit of Good; on the other side Typhon, the Spirit of Evil, who is about to be thrown off the wheel while the Spirit of Good is rising. Over the whole presides a full figure of a winged Sphinx representing the four forces of human nature: To KNOW, to DARE, to ACT, to be SILENT. The Sphinx remains in perfect equilibrium as if the constantly moving wheel of fortune had no influence over him. He thus symbolizes the mysterious power of God disposing of human destinies according to the good or bad actions of everyone. In his claws, the Sphinx holds a javelin, the emblem of supreme justice. At the foot of the supporting beam of the axis, two snakes symbolize the even forces that balance each other, while both constantly struggle for supremacy.

This Arcane X means that if we want only what is true, what is just, what is within our reach: if we keep silent as to our designs; if finally, we add perseverance to the rest, we shall find ourselves one day in possession of the Key of Power."

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Number 10 in the Pythagorean scheme of numbers signifies,
REASON, SUCCESS, ASPIRATION.

The HEBREW LETTER YODH signifies exoterically a hand.

The card is figured by a wheel of eight spokes suspended by its axis upon a dual column. At the right the genius of good, strives to the summit of the circumference, while at the left the evil spirit is being thrown off the wheel. On a circular platform in equilibrium on the wheel is posted a Sphinx, holding in its claws a javelin. At the foot of the dual column two serpents raise their heads.

This is typical of the wheel of destiny. The circular platform upon which the sphinx stands, is marked off in points to represent the zodiacal degrees, and the sphinx as a composite of the four constellations making zodiacal quadrants, EAGLE, the 8th sign, LION the 5th sign, MAN, the 11th sign and BULL the 2nd sign, signifies the passage of time, as represented by the FIXED CROSS of the Horoscope.

The eight spokes of the wheel, eight being the Pythagorean number of JUSTICE, symbolizes that time and opportunity, in the course of divine providence, are justly meted out to all. The dual column supporting the wheel indicates that all nature is polarized into positive and negative. The serpents signify that the law of all action is that of intelligence.

This Arcanum X depicts the Wheel of Ezekiel, Ezek.1.15 "Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces. These faces were the composite symbols embraced in the sphinx; the Lion, the Eagle, the Man and the Bull." The geni on the wheel of Arcanum X are mentioned thus: Ezek 1.13 "As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps; it went up and down amid the living creatures; and the fire was bright and out of the fire went lightning."

There is a lesson in this Wheel of Fortune for Rosicrucian students. It is the lesson of evolution. The Buddha explained this way by a philosophy having four statements, which he called the Four NOBLE TRUTHS:

First: There is suffering.

Second: There is a cause for suffering.

Third: This cause can be eliminated.

Fourth: The Way to accomplish this end exists.

Yet you might inquire, why should there be suffering? Why must the SOUL in its pilgrimage experience so much suffering before it passes the many tests of Evolution? It is a known fact that Nature tries a type. If it does not suit her purpose, she slowly kills off the failure and substitutes another type, which in turn may fail.

True there is evolution--true there is intellectual life--true there is spiritual life. Yet through all of these the Ego must of its own free will choose the way. The Cosmic Intelligence is in no hurry to

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force us to a completion of our evolution from ignorance to wisdom, we as a part of the All-Soul are free to select our own Karma, and thus is the spiritual law directed. The priests and learned ones about man taught him (and teach him) from a supernatural standpoint of religion, in which offended or jealous gods must be conciliated by sacrifices and penances and liturgic rites. Man, striking at the root of deadly growth, is taught a philosophy of the Buddha, which gave birth to a religion where the gods were of no account, the priest nothing--sacrifices and penances vanishing in the larger conception of the universe as darkness dies in dawn. There must be a liberation of the SOUL. Yes. But no man, no priest, no intercessor, can accomplish that work for another.

Steadfast devotion to duty, high altruism, perfect self-control; these were the steps by which man might climb the Mount of Vision. Yet the Buddha was no materialist, no rationalist. In the very statement and building up of his system will be found the orderly development which leads reason to connections far beyond rationalism.

The beginning of his philosophy consists in the mental attitude by which it must be approached; and here we come at once on the great differentiation between the Buddhist and other systems. PURE REASON FIRST. Nothing--no statement--must be taken on trust because it has authoritative backing. No word of his is to be accepted on that account. He lays down certain principles, which you can test by every test of reason; there must be doubt, induction, and comparison, before one of them is accepted. There must be close investigation and experience. Nothing is to be mere THEORY, and the judgment must be held in suspense until cause and effect are understood.

This indeed is true scientific spirit. Reaching across two millennia it connects the Buddha with such men as Newton and Einstein--all patient apostles and disciples of the great Evangel of what we call modern science. This is the noble agnosticism that must eventually conquer knowledge, for it is in itself WISDOM.

Thus some points of the philosophy of the Buddha agree with our Rosicrucian conception that the world is a process of incessant change and becoming. Nothing ever IS. All is BECOMING. Thus is explained the Wheel of Fortune and why man must learn through meditation and experience what TRUE KNOWLEDGE IS. This explains what science calls the "Law of the survival of the fittest." Arcane schools like AMORC help us to secure this TRUE KNOWLEDGE, but even so it takes TIME, and is likewise the true explanation why you cannot secure occult and mystical knowledge without learning the FOUR NOBLE TRUTHS of the Buddha, or similar truths.

(This concludes the thirteenth discourse.)

KABALA UNVEILED



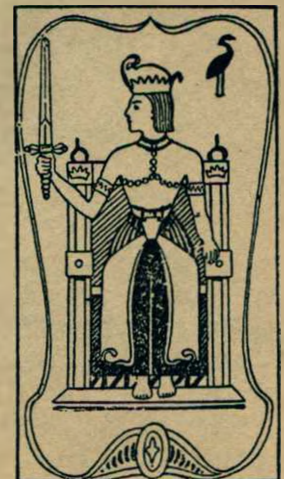
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Secret Discourse

Number.....14.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE ELEVENTH CARD OF THE TAROT
STRENGTH

Papus described this card as follows: "The hieroglyphic of the 11th Hebrew letter KAPH is the hand of man, half closed and in the act of prehension, like the GIMEL. But the KAPH is the reinforcement of the GIMEL, so that we might say that it designates the hand of man in the act of grasping strongly. Ideas of strength are therefore applied to this letter. The number 11, the first after the decade, gives a different value to the Kaph, which designates a reflected transitory life, a kind of mould, which receives and restores every variety of form.

It is derived from the letter HETH (8), which is itself derived from the sign of absolute life HE (5). Thus, allied on one side by the sign of elementary life (see 8th arcanum) it joins to the signification of the letter HETH that of the organic sign (GIMEL), (3rd arcanum) of which, too, it is merely a reinforcement. The KAPH is a double letter corresponding astronomically with March and Tuesday.

Only two ideas are expressed by this Arcanum--

1. The idea of strength.
2. The idea of vitality.

A young girl calmly closes a lion's mouth without any visible effort.
(first idea.)

This girl wears the vital sign (a horizontal 8) upon her head.
(second idea.)

The 11th arcanum is midway between the 8th and 14th arcanum. In it we find the symbolism of the 8th arcanum transferred to the physical plane. It is, in fact, an image of the power given by the sacred science (2nd arcanum) when justly applied (8).

The 11th card of the Tarot shows us all the negative or reflective significations of the fifth, that is to say--

1. Reflex of the Intelligence (5)
LIBERTY
2. Reflex of Authority or Faith.
Courage (to dare)
3. Reflex of Universal Life. Manifestation of the strength of the preceding arcanum.
"REFLECTED and TRANSITORY LIFE."

Waite describes this 11th card as follows: "JUSTICE: As this card follows the traditional symbolism and carries above all its obvious meanings, there is little to say regarding it outside the few considerations collected in the first part of this book. (Here Waite compares this card with the other cards of the Tarot by comparison) It will be seen, however, that the figure is seated between two pillars, like the High Priestess, and on this account it seems desirable to indicate that

the moral principle which deals unto every man according to his works--while, of course, it is in strict analogy with the higher things--differs in its essence from the spiritual justice which is involved in the idea of an election. The latter belongs to a mysterious order of Providence, in virtue of which it is possible for certain men to conceive of the idea of dedication to the highest things. The operation of this is like the breathing of the Spirit where it wills, and we have no canon of criticism or ground of explanation concerning it. It is analogous to the possession of the fairy gifts and the high gifts and the gracious gifts of a poet: we have them or we have them not, and their presence is as much a mystery as their absence. The law of Justice is not, however, involved by either alternative. In conclusion, the pillars of Justice open into one world and the pillars of the High Priestess into another."

Saint Germain describes this card as follows: "ARCANE XI. THE TAMED LION. We see here a young maiden opening and closing without effort the mouth of a lion, an emblem of power over one's self acquired through the education of the will power and the experience of life.

The ARCANE XI means that if we are endowed with sufficient faith we may go ahead fearlessly. Obstacles are more imaginary than real. Let us find where our duty lies and accomplish it without hesitation." In the Pythagorean scheme of numbers ELEVEN signifies, DISCORD, OFFENCE, DECEIT.

Arcanum XI is figured by a young girl who opens and closes the mouth of an angry lion, without effort. The maiden wears a crown surmounted by a vase and a crowned eagle, and at her brow the sacred serpent.

The vase is a symbol of affections, and the crowned eagle represents force spiritualized. The sacred serpent signifies that she uses her power in full knowledge of what she is doing and not with blind purpose. The lion symbolizes force, also the animal desires in man which are to be subdued by the spiritual nature.

This principle illustrated by Card No. 11 is forcefully illustrated by the story of Samson in the Bible. His strength lay in his purity and his virility. Samson slew the lion with his hands and later took the honey from its carcass; honey being symbolical of the nourishment the spiritual powers of man receives from that creative purity represented by the highest work of the bee. In other words, Samson overcame his animal nature; and the bees, or creative attributes, utilized his virile powers to build up spiritual strength. So long as Samson was pure his strength was boundless, but when he fell into sin his strength departed.

Well did Pythagoras know that when we use our knowledge for discord, or to offend, or for deceiving others, that the spiritual strength departs, hence he assigned to number 11 these negative attributes. There is a wonderful Cosmic lesson in this that our Imperator has so often stressed in his discussions in the Forum: That just as long as we stay pure and use our teachings for the benefit of all, just so long will we receive Cosmic blessings, but that just as soon as we part from

the straight and narrow path, just so quickly are these blessings withdrawn and we are floundering not only in a "sea of doubt" but are in actual distress.

Even if we are not fundamentalists as to the chronological sequences shown by the Bible stories, yet it still is the finest book on occultism that has ever been written. Every line in it is full of symbolism, showing the history of mankind from the beginning and in Revelations showing the rewards. Of course, we must not read these passages in the Scriptures literally, for most of them are parables and similes, that contain a symbology that is easily interpreted in giving to posterity the ESSENCE that makes for right doing and right living. It might be very interesting for our students to secure if possible a Bible that has been shorn of all its interloptions, and see the simplicity and clearness in which the passages will now be read. The construction of the Bible is an interesting story, and it would pay you well to secure from your library one of the many interesting and scholarly works on how the Bible was not alone translated but how it was erected from the stories mostly of folk-lore. It will give you an entirely different attitude towards one of the great lessons of AMORC, TOLERANCE.

Truly the lessons given in the Bible are from the DEITY, but man as usual in his interpretations has made a sad mess of the Secret Doctrine contained in his Book, and translated it from time to time to suit his own purposes. Yet with all his blundering the message of the Cosmic Intelligence stands out clearly. Those who translated the words, "Seek and ye shall find; Knock and it shall be opened unto you," little know of the REAL SIGNIFICANCE of these instructions. We, as Rosicrucian students, are seeking day by day, year by year, and the "doors" are being opened unto us, and the results are paying dividends in a manner that it is hard to explain to the uninitiated.

(This concludes the Fourteenth Discourse.)

KABALA UNVEILED

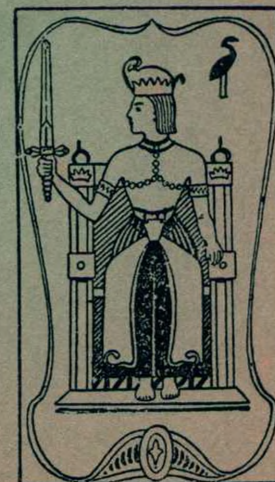


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Secret Discourse

Number 15

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE TWELFTH CARD OF THE TAROT.
"THE HANGED MAN"

Papus described this card as follows: "The 12th Hebrew letter LAMED hieroglyphically designates the arm, and therefore it is connected with anything that stretches, that raises, that unfolds like the arm, and has become the sign of expansive movement. It is applied to all ideas of expansion, extension of occupation and of possession. As a last sign, it is the image of the power derived from elevation.

Divine expression in humanity is produced by the prophets and revelation, and this inspires the idea of the revealed law. But the revelation of the law involves punishment for him who violates it, or elevation for him who understands it; and here we find the ideas of punishment, of violent death, voluntary or involuntary.

The LAMED is a single letter, and astronomically corresponds to the Zodiacal sign of LIBRA.

A man is pictured by this card, he hangs by one foot to a gibbet, resting upon two trees, each bearing six branches, which have been cut off. The man's hands are tied behind his back, and the fold of his arms forms the base of a reversed triangle, of which his head is the apex. His eyes are open and his fair hair floats upon the wind. His right leg crosses the left and so forms a cross.

This young man is again the Juggler whose transformations we have already followed in the 1st, 6th and 7th arcana.

Like the Sun placed in the midst of the signs of the Zodiac (6 on each side, the lopped branches), our young hero is again suspended between two decisions, from which will spring, no longer his physical future, as in the 6th arcanum, but his spiritual future.

The 12th arcanum fills the centre between the 6th arcanum (Wisdom) and the 16th (fatality). These arcana represent two women of the 6th arcanum regarded in a spiritual sense.

The Hanged man serves as an example to the presumptuous, and his position indicates discipline, the absolute submission which the human owes to the Divine.

Considered alchemically, the Hanged Man shows the sign of personality.



In the Hermetic grade of the Rose Croix (18th Degree of the Scottish Rite) one of the signs of recognition consists of crossing the legs like those of the Hanged Man. It is needless to say that the origin and meaning of this sign is quite unknown to most members that belong to that Order.

The 12th card of the tarot represents Equilibrated Power. It neutralizes the oppositions of the 10th and 11th cards.

1. Equilibrium of Necessity and Liberty--
Charity, Grace
(Preserving Power of Love)
2. Equilibrium of Power and Courage, Reflex of Prudence--
ACQUIRED EXPERIENCE
(Knowledge)
3. Equilibrium of potential Manifestation (10) and of
reflected life (11). Reflex of the astral Fluid.
EQUILIBRIATED FORCE."

Waite described this card as follows: "THE HANGED MAN. The gallows from which he is suspended forms a TAU CROSS, while the figure--forms a (from the position of the legs) a flyfot cross. There is a nimbus about the head of the seeming martyr. It should be noted (1) that the tree of sacrifice is living wood, with leaves thereon; (2) that the face expresses entrancement, not suffering; (3) that the figure, as a whole suggests life in suspension, but life and not death. It is a card of profound significance, but all the significance is veiled. One of his editors suggests that Eliphas Levi, did not know the meaning, which is unquestionable--nor did the editor himself. It has been falsely called a card of martyrdom, a card of prudence, a card of the Great Work, a card of duty; but we may exhaust all published interpretations and find only vanity. It will say very simply on my part that it expresses the relation, in one of its aspects, between the Divine and the Universe. He who can understand that the story of his higher nature is embedded in this symbolism will receive intimations concerning a great awakening that is possible, and will know that after the sacred Mystery of Death there is a glorious Mystery of Resurrection."

Saint Martin described this card as follows: "ARCANE XII THE SACRIFICE. A man is hanging by one foot from the gallows stretched across the trunks of two trees and the twelve branches of which have been cut off. His hands are bound and from them drop pentacles or gold pieces. One of his legs, folded down and forming with the other a reversed triangle, tells us that he dies the death of the wicked ones. His bound hands from which drop the gold pieces, mean that ideas survive those who sacrificed themselves for them and that they will come forth later. The twelve branches that have been cut down symbolize the signs of the Zodiac who return regularly year by year. This Arcane XII means that one must sacrifice one's self for others without awaiting anything but ingratitude as a reward. Forgiveness must remain our most precious gift, as it causes us to resemble more closely our Divine prototype."

The 12th HEBREW LETTER LAMEDH (not Lamed) signifies an OX GOAD and it is equivalent to the number 30. Exoterically the Hebrews used this symbol as a sign of service, or of labour. Hence Papus and others using the Hebrew significance of this letter are wrong in their conclusions.

The Pythagorean scheme of numbers gives to TWELVE the attributes of a FORTUNATE WRITING.

As the card has been very well described symbolically by the quotations above we need not repeat the position of the Martyr on the gibbet. The

symbolism of the position of the man is shown in the symbolism of the Rosicrucians. The Triangle with the APEX at the bottom, the true meaning of which is only known to the TRUE ARCANES SCHOOLS, and inasmuch as this is expounded so thoroughly in our lessons, it is needless to go into any discussion on it at this time.

The significance of this card is that all who endeavor to live a life of true Rosicrucianism, means the meriting of thanklessness in this world. If you develop yourself to where the healing gift is easy to apply and you quickly and conveniently go about giving personal treatments or absent treatments that are almost like miracles, you will find that seldom do the sick express even the words "thank you" when they are well. And as our Masters have expressed it, "They may even say, as I have heard them say hundreds of times: 'Perhaps I was not as sick as I thought I was', or 'Perhaps nature would have cured me anyway'. When so little thanks or appreciation is expressed when health has been helped, one can easily imagine how much less is thought of help in other personal problems." This theme of self-sacrifice is so thoroughly expressed in Postulants' Discourses, that it might pay you at this time to reread and meditate on it. It is the lesson of this 12th card, that of personal sacrifice and martyrdom of self to the advancement of mankind.

With this number 12 it might be well also to read the 12 tasks of Hercules. Hercules in the Greek Fiction, was the Sun-God, and who sacrificed his time and efforts to the cleaning of the Cosmic evil-doers. When read in this light, it will give you an idea of what an Initiate must accomplish in his incarnations to make this Universe a fit place to live in. Only when he sacrifices his own comforts and his own life, if necessary, for the benefit of humanity, will he himself progress. It has been suggested that the 12 Sons of Jacob and the 12 Disciples of the Christ carry out symbolically this same story of sacrifice. In some works of ancient occultism the 12 sons of Jacob are assigned the following attributes and to each is assigned a sign of the Zodiac:

REUBEN, meaning	"Behold a son."	LIBRA.
SIMEON,	"	"Listening
LEVI	Success	Scorpio
		Sagittarius

Name	Quality	Sign of Zodiac.
Judah	Praised	Capricorn
Dan	To judge	Aquarius
Naphtali	Struggling	Pisces
Gad	A Troop	Aries
Ashar	Happiness	Taurus
Issachar	The laborer	Gemini
Zebulun	He lives	Cancer
Joseph	He shall add	Leo
Benjamin	Success	Virgo,

You will discover, as you analyze much of occult teachings, that many of the above attributes have been used in connection with the various signs of the Zodiac when applied to mythology and symbolism.

For instance, the reason Joseph is assigned to LEO, Jacob says in blessing him in the 49th Chapter verse 22, Genesis, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." Now the SUN is a fruitful bough. It is the life giver and the SUN in astrology rules LEO. Consequently, the Ancients assigned to the name of Joseph, "that he shall add".

It is only by an analysis of Bible symbolism that we learn to read symbols correctly. This is another method of sacrifice, for it means the burning of the "candle at both ends" to search through the Scriptures, through history, through mythology, that lessons and morals may be secured that will help all mankind. You never will acquire knowledge by merely the reading of learned or interesting books; you must dig for it, and what you dig for by your own labour, that you will retain. This is one of the sacrifices you must make in the weekly lessons given you by your Rosicrucian lodge; that of delving into the true meanings as the lessons indicate by experimentation, by meditation, and finally by practice of these principles in your daily life.

This concludes the Fifteenth discourse.

Kabala B concluded
Less Sunday June 25 1939
" May 19-1940

KABALA UNVEILED



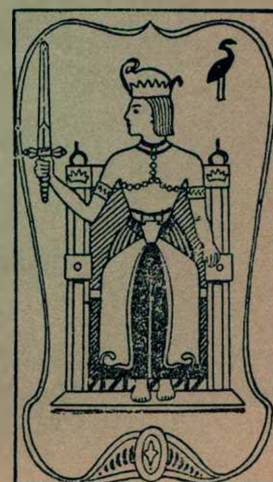
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Secret Discourse

Number.....16.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE THIRTEENTH CARD OF THE TAROT
"DEATH"

Papus described this card as follows: "The hieroglyphic meaning of the 13th Hebrew letter MEM is a woman, the companion of man; it therefore gives rise to ideas of fertility and formation. It is pre-eminently the material and female, the local and plastic sign, an image of external and passive action. Employed at the end of words, this letter becomes a collective sign, the final MEM. In this case it develops the idea of being in unlimited space. Creation necessitates equal destruction in a contrary sense, and therefore MEM designates all the regenerations that have sprung up from previous destruction, all transformations, and consequently death, regarded as a passage from one world to the other. The MEM is one of the Three Mother Letters.

The ideas expressed by this card "death or the Skeleton Mower" are those of a destruction preceding or following regeneration. A skeleton mows down heads in a field, from which hands and feet spring up on all sides, as the scythe pursues its work.

The works of the head (conception) become immortal as soon as they are realized (heads and feet).

The 13th arcanum is explained by the 10th (fortune) and by the 16th (destruction), between which it stands.

10 plus 16 equals 26; 26 divided by 2 equals 13.

Thirteen is therefore the center between YOD (principles of Creation) and the Ayin (16) Principle of destruction.

The 13th Arcanum is completed by the 18th, its complementary, as the fifth was of the second, and the twelfth of the seventh. (See the 8th and 5th arcana).

13 Death	is completed by 13 plus 18 equals 31 31 equals 4 equals 10 equals 1	18 The Moon
14 Temperance	is completed by 14 plus 17 equals 31	17 The Stars
15 The Devil	is completed by 15 plus 16 equals 31	16 Destruction

The 13th card of the Tarot is placed between the invisible and visible worlds. It is the universal link in nature, the means by which all the influences react from one world to the other. It signifies--

1. God the transformer--
THE UNIVERSAL TRANSFORMING PRINCIPLE.
Destructive and Creative.
2. The negative of realization--
DEATH
3. The Astral light accomplishing the function of the Creator--
THE UNIVERSAL PLASTIC FORCE
(Balancing Death and transforming Force.)"

Waite described this card as follows: "DEATH. The veil or mask of life is perpetuated in change, transformation and passage from lower to higher, and this is more fitly represented in the rectified Tarot by one of the apocalyptic visions than by the crude notion of the reaping skeleton. Behind it lies the whole world of ascent in the spirit. The mysterious horseman moves slowly, bearing a black banner emblazoned with the Mystic Rose, which signifies life. Between the two pillars on the verge of the horizon there shines the sun of immortality. The horseman carries no weapon that is visible, but king and child and maiden fall before him, while a prelate with clasped hands awaits his end.

There should be no need to point out that the suggestion of death which I have made in connection with the previous card is, of course, to be understood mystically, but this is not the case in the present instance. The natural transit of man to the next stage of his being either is or may be one form of his progress, but the exotic and almost unknown entrance, while still in this life, into the state of mystical death is a change in the form of consciousness and the passage into a state to which ordinary death is neither the path nor gate. The existing occult explanations of the 13th card are, on the whole, better than usual--rebirth, creation, destination, renewal, and the rest."

Saint Germain, the Rosicrucian, described this card as follows: "ARCANE XIII. The REAPING SKELETON. A skeleton armed with a scythe symbolizes 'Death' mowing down human beings, whose hands and feet are constantly born again, so to speak, while a rainbow rises in the horizon, an emblem of the immortality of the soul. This Arcane XIII means that we must raise our minds above earthly things, otherwise the bitterness of our disappointment will shorten our days. However, if 'Death' should come to us early, we need not sorrow for it, since a new life and a better one is promised us, according to our merits."

In the Pythagorean scheme of numbers 13 is represented by Wickedness, and WRONG.

MEM, the Hebrew letter, applied to this card signifies WATER. It might be interesting at this point to mention that M, the English equivalent for MEM, is a conventionalized glyph for the waves, and thus "m" in this form was used by the American Indians and others. Nearly every name given to the mother of the great Initiates begins with the letter "M". Thus we have MARY the mother of Jesus; MAIR the mother of Hermes, MAYA MARIA, mother of the Siamese Savior, Sommona Cadom; MYRRA, mother of the Greek Adonis; MAYA the mother of Agni; MAYA the mother of Buddha. Moses was given his name because he was taken out of the water.

This 13th card is symbolized by a skeleton reaping human heads, hands and feet. On the blade of the scythe wielded by Father Time is a serpent and a scarabaeus, and back of all is seen a rainbow. The accepted symbolism of the scythe at work is that of perpetual destruction. The serpent on the scythe represents the virile energy that has carried the soul, symbolized by the scarab, in its pilgrimages of births and deaths through the various reincarnations.

The skeleton mowing human heads, hands and feet signifies the thoughts, works and understanding of man eventually completing each Cosmic cycle, but the rainbow is a promise of a new life by rebirth whereby the personality either will progress in the scheme of evolution or will choose to remain stationary or retrograde.

The lesson that we receive from this card is that the cosmos depends upon innumerable conscious entities embraced in it for expression and progression. And likewise man depends upon the innumerable cells of his body for the expression upon the physical plane. Each of these cells is as independent of man as man is independent of the earth on which he lives. That is, each cell has its own individual consciousness, nor do the sum total of the cells comprise man; for the man has a consciousness independent of these cells. Yet while these cells are a portion of man's anatomy they should each obey the dictates of man, just as man should obey the commands of the Supreme Intelligence.

Even as man is undergoing a progressive cycle on earth, so each cell in his body is undergoing a progressive cycle in association with him. Therefore, while the 'Death' of the organism liberates the Soul, this transition is not without compensation to the individual cells.

Number 13, symbolized by Water, the great solvent, is to Rosicrucian students, the sign of re-incarnation. For without this belief in re-incarnation, or what might be termed another opportunity, all philosophies are in error, and then there is no explanation for the cause of our Being.

(This concludes the Sixteenth Discourse)

KABALA UNVEILED



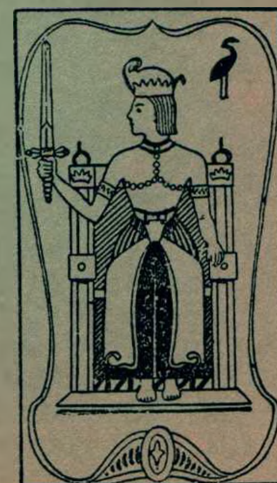
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Secret Discourse

Number 17



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE FOURTEENTH CARD OF THE TAROT
"TEMPERANCE"

Papus described this card as follows: "The 14th Hebrew letter NUN is in a hieroglyphic sense the offspring of a female--a son, a fruit of any kind, all things produced. The letter, therefore, has become the image of the being produced or reflected, the sign of individual and corporeal existence. As a final it is the sign of augmentation and gives to the word which contains it all the individual extension of which the thing expressed is susceptible. Astronomically, the NUN corresponds with the Zodiacal sign of the SCORPION.

In short, NUN expresses production of any combination, the result of the action of the ascending or creative forces and of the descending or destructive forces, figured by the Star of Solomon.

The following ideas are expressed by TEMPERANCE the 14th card:

1. Combination of different fluids.
2. Individualization of existence.

The genius of the SUN pours the fluid of life from a golden vase into a silver one (the first idea).

This essence passes from one vase to the other without one drop being spilled. (second idea).

The 14th card represents a young girl whom we have already seen in the 11th arcanum, and whom we shall see again in the 17th.

The vital current placed upon her head in the 11th arcanum here passes from one vase into another, but will spread further in the 17th arcanum.

The 14th card of the Tarot shows us the fluid, hitherto carefully preserved, now freely circulated in Nature.

1. Combination of active and passive fluids. Entry of Spirit into Matter, and reaction of Matter upon Spirit--
INVOLUTION
2. Reflex of Justice in the material world--
TEMPERANCE
3. Fixation of reflex Life. Incarnation of Life--
INDIVIDUAL AND CORPOREAL LIFE."

Waite described this card as follows: "TEMPERANCE. A winged Angel, with the sign of the Sun on his forehead and on his breast the square and triangle of the septenary. I speak of him in the masculine sense, but the figure is neither male nor female. It is held to be pouring essences of life from one chalice to chalice. It has one foot upon the earth and one upon the waters, thus illustrating the nature of the essences. A direct path goes up to certain heights on the verge of the horizon, and above there is a great light, through which a crown is

seen vaguely. Hereof is some secret part of the Secret of Eternal Life, as it is possible to man in his incarnation. All the conventional emblems are renounced herein. So also are the conventional meanings which refer to the changes in seasons, perpetual movement of life and even the combination of these ideas. It is, moreover, untrue to say that the figure symbolizes the genius of the sun, though it is the analogy of the solar light, realized in the third part of our human triplicity. It is called Temperance, fantastically, because, when the rule of it obtains in our consciousness, it tempers, combines, and harmonizes the psychic and material natures. Under that rule we know in our rational part something of whence we came and whither we are going.

Saint Martin, The Rosicrucian, described this card as follows: "ARCANUM XIV THE TWO URNS. A figure representing the Sun is transferring from a golden vase into a silver vase the elemental forces of nature, a symbol of the great magic agent--the Electric and Magnetic Fluids combined--the image of perpetual fecundation of Nature by means of Light and Heat, which are also movement and life. This Arcane XIV means we must so husband our forces, moral and physical, as to wear out all obstacles, little by little as a drop of water pierces a stone."

Exoterically NUN in Hebrew symbolizes a FISH.

In the Pythagorean scheme of numbers 14 means SACRIFICE, LOSS.

This card is symbolized by the genie of the Sun holding a golden urn and a silver urn and pouring from one to the other the conducting fluid of life. The genie is crowned with a flame to indicate that it is a spirit; and its feet are winged to signify rapid movements. The fluid transferred from one urn to the other is the symbol of transmutation; and the eight rays of the sun which show behind the genie's head, signify the positive, or masculine, forces of nature and are exactly equilibrated by the negative or female forces. The cloak over the shoulder of the spirit indicates the perpetual fecundation of matter, as symbolized by the cloak, by spirit.

This ensemble pictures the combination and interchange of masculine and feminine, or positive and negative forces throughout nature, working ceaselessly in all kingdoms, as the instigators and cause of all movements and life.

The dualism of the positive and negative forces, so stressed in early monographs, is so symbolically carried out in this card, that it is a Key to the Cosmic Keyboard.

Pythagoras understood this symbology when he defined it as sacrifice or loss, and was in fact referring to the polarity of numbers, the diversity of vibrations and the harmonies, sometimes alluded to in music as notes and octaves.

Thus there is given to our students in our monographs a Key which unlocks through the wonderful law of Dualism, the apparent mystery concealed in the cipher of this card. Also the allusion to transmutation of inferior things into gold is symbolically expressed in the true mystical interpretation of not gold as a metal, but of that metaphysical inter-change of ignorance for knowledge, gain for loss and reward for sacrifice.
(This concludes the Seventeenth discourse)

KABALA UNVEILED



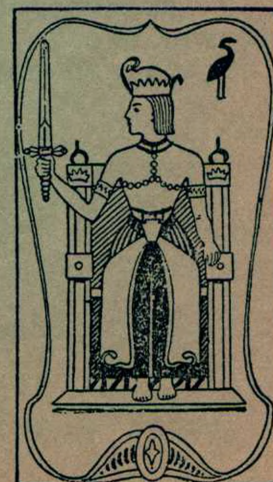
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Secret Discourse

Number 18



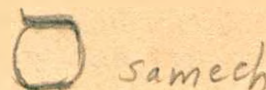
By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE FIFTEENTH CARD OF THE TAROT

"THE DEVIL"



Papus described this card as follows: "SAMECH the 15th Hebrew letter expresses the same hieroglyphic sign as ZAIN (card No. 7), that is to say, an arrow--a weapon of any kind; but to this idea is here added that of the arrow making a circular movement, or of any circle defining and delineating circumference.

The idea of an impassable circle has given birth to that of Destiny, of Fatality, circumscribing the limits of the circle in which the human will can act freely; so that the Serpent forming a circle of his own body, biting his own tail, has always been the symbol of Fatality, of this Destiny, encircling the world in its embrace. It is the image of the year (the ring) and of the fated and settled revelations of time.

As a letter, SAMECH is the link of ZAIN, reinforced and turned back on itself. As a simple letter, it corresponds with the zodiacal sign Sagittarius.

In every cosmogony the DEVIL represents the mysterious astral force, the origin of which is revealed to us by the hieroglyphic SAMECH.

But a little attentive consideration of the symbol will show us that it contains several details which we have already seen in other figures of the Tarot, though under a different aspect.

If we place the Juggler by the side of the Devil we shall see that the arms of the two personages are using the same gesture, in an inverse sense. The Juggler points his right hand towards the Universe, his left hand towards God; on the other hand, the Devil raises his right hand into the air, whilst his left points to the earth. Instead of the magical, initiating wand of the Juggler, the Demon holds the lighted torch, the symbol of black magic Destruction.

By the side of the Devil and balanced by him, are two personages reproducing the same symbolism that we find in the two women of the Lovers (Card No. 6) and in the supports of the gibbet of the Hanged Man (Card No. 12.).

The universal vivifying force represented by the 3rd arcanum has here become the universal destroying force. The sceptre of Venus-Urania has become the Demon's torch; the Angel's wings have changed into the hideous pinions of the God of Evil.

The 3rd Arcanum symbolizes the Holy Spirit, or the Providence of Fabre d'Olivet.

The 15th arcanum symbolizes the False Spirit, or the Destiny of Fabre d'Olivet.

15 Plus 3 equals 18 divided by 2 which equals 9.

The 9th arcanum, which fills the center between the two figures symbolizes Prudence, or the Human Will of Fabre d'Olivet.

The Devil has materialized upon his head the universal fluid which surrounded the head of the Juggler; this is indicated by the two pointed horns which adorn him.

He stands upon a cube, which itself is placed upon a sphere, to indicate the domination of Matter (the cube) over the Spirit (the Sphere).

The 15th card of the Tarot derives its signification from its own symbolism--

1. DESTINY (Chance)
2. FATALITY The result of the fall of Adam-Eve.
3. The astral fluid which individualizes.
NAHSASH, The Dragon on the Threshold."

Waite described this card as follows: "THE DEVIL." The design is an accommodation, mean or harmony, between several motives mentioned in the first part of my descriptions. The Horned Goat of Mendes, with wings like those of a bat, is standing on an altar. At the pit of the stomach there is the sign of Mercury. The right hand is upraised and extended, being the reverse of the benediction which is given by the Hierophant of the fifth card. In the left hand there is a great flaming torch, inverted towards the earth. A reversed pentagram is on the forehead. There is a ring in front of the altar, from which two chains are carried to the necks of two figures, male and female. These are analogous with the 5th card, as if Adam and Eve after their fall. Hereof is the chain and fatality of the material life.

The figures are tailed, to signify the animal nature, but there is human intelligence in the faces, and he who is exalted above them is not to be master for ever. Even now, he is also a bondsman, sustained by the evil that is in him and blind to the liberty of service, with more than his usual derision for the arts which he intends to respect and interpret as a matter therein. Eliphas Levi affirms that the Baphometric figure is occult science and magic. Another commentator says that in the Divine world it signifies predestination, but there is no correspondence in that world with things which below are of the brute. What it does signify is the Dweller on the Threshold without the Mystical Garden when those are driven forth therefrom who have eaten the forbidden fruit."

Saint Martin, the Rosicrucian, described this card as follows: "ARCANE XV -- TYPHOON. This is the Spirit of Evil, of Fatality and Chaos. It is represented by a hippopotamus with the head of a crocodile, the feet of a goat and the characteristics of man and woman. A snake emerges from his body, to show that he begets nothing but evil; his wings like those of a bat, show him to be the Spirit of Darkness. He is seen here rising from ruins, one his hands waving the torch of destruction and the other holding the sceptre of division and hatred. At his feet are two men with goat heads and chains around their necks, symbolizing those beings whom vice brings down lower than the beast. The horn on the figure's nose indicates his rebellion against the

Divine Spirit, which he seems to be insulting. This Arcane XV means that fatality will ruin your future plans, if your passions are not kept in strong control by your will power."

The esoteric meaning of SA-MEKH, the proper way to spell this 15th letter is A PROP.

In the Pythagorean scheme of numbers 15 represents VIRTUE, CULTURE, INTEGRITY.

In this card the spirit of Evil is standing triumphantly over the ruins of a temple. In his right hand he holds a sceptre surmounted by a circle resting between two divergent bars. These spreading bars signify the inverse forces that hem in and hamper the influence of spirit, represented by the circle. It is presumed to be the emblem of hatred and division.

In the other hand, this creature holds the flaming torch of destruction, whose blaze has been applied to the ruins of the Temple, as shown by the smoke arising from it. He is crowned with a flame to indicate he is not of this world, and he has the wings of a bat, to indicate that he is a denizen of the realm of darkness. The horn on his head signifies stubborn rebellion.

He has the breasts of a woman and the organs of a man, and is thus a hermaphrodite, emblem of self-centeredness and a being devoid of love. The body is shaped like that of a hog to indicate greed. The feet are those of a goat, to indicate the sign of Capricorn, the home sign of Saturn or of Satan; the sign devoted to material ambitions. And the beings chained at the foot of this master of chaos also have goats' heads, indicating that their intelligence has been used exclusively to further material and selfish ambitions.

This malignant entity has the head of a crocodile, symbol of cruelty. The snake emerging from his body, instead of from his brow, indicates the use of the creative energy, not for enlightenment, but for physical gratification.

This card to Rosicrucian students should not be viewed in the light of the symbolism it is pictured in. As mentioned heretofore there is no Evil in the Universe unless our Consciousness compares Good with Bad. I rather like the Pythagorean scheme of comparing the number 15 as VIRTUE, CULTURE AND INTEGRITY, which bear out the Hebrew letter, the 15th in the list of the alphabet, (but not representing 15 in number) as a PROP. It can be used by Rosicrucians as a further illustration of positive and negative functions of all matter, of all intelligence, of all actions. SATAN, the DEVIL, or SATURN, is a very ancient symbol in the Mystic Doctrine. In astrology SATURN has been termed the "SUBDUER", and is the most important planet to the esoteric astrologer, as this planet marks the critical stage between the real and the unreal, the true and the false, the subjective and objective, light and dark, good intent and procrastination. In no sense is it an evil planet essentially, but its restraining and materialising influence offers more opportunity for its interpretation into direct and deliberate evil than any other planet, owing to the solidifying and hindering

note

influence that it produces; for while it gives stability and firmness, it also inclines to weakness and inconstancy. In common with other planets it has a dual aspect, but at the same time its vibrations through matter tend to produce greater extremes of good and evil than any other planet. Thus by using the good influences we can secure true humility, reverence, perseverance, endurance, sacrifice, surrender and serenity, and make it a work of a purifying angel--Saturn. In this respect in every sense of the word SATURN is the medium that chastens, and to all who strive after purity, virtue and modesty, the words, "Blessed are the pure in heart for they shall see God," will have a special meaning; for by leading the continent life which Saturn demands, the gates of heaven will open and the blessed will see as God sees. All the myths concerning Saturn or Satan are deeply interesting, but it is unnecessary to quote them, as mythology is just full of the symbolism of this Planet. We must only remember that the highest mental attribute of Saturn is PERFECTION, and then we secure the deep knowledge that Pythagoras had of the number fifteen, and it can then also be co-related to the 15th letter in the Hebrew alphabet and it does become a PROP to lean upon.

(This concludes the Eighteenth discourse)

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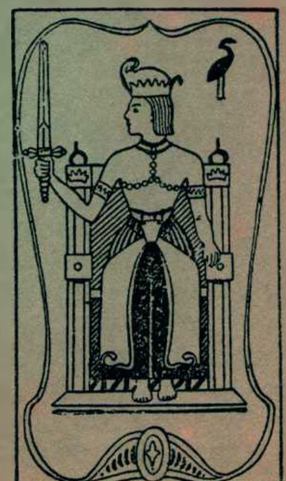


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Secret Discourse

Number 19

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE SIXTEENTH CARD OF THE TAROT

"THE LIGHTNING STRUCK TOWER"

Papus described this card as follows: The 16th Hebrew letter AYIN expresses the same hieroglyphic as the VAU (Card No. 6) but materialized. It is the sign of Material sense. Again degenerated, it expresses all that is crooked, false, perverse and bad. Astronomically this letter corresponds with the zodiacal sign Capricorn.

This card bears a picture of a tower, with its battlements struck by lightning; two men, one crowned, the other uncrowned, are falling with the fragments of broken masonry; the attitude of the former recalls the shape of the letter AYIN. This card contains the first allusion to a material building in our pack, but we shall find the same symbol reproduced in the 18th and 19th arcana. Here it signifies the invisible or spiritual world, incarnated in the visible or material world.

The 16th card represents the material fall of Adam. He will gradually become more gross and earthly, until the 18th arcanum, in which he attains the maximum of his materialization. The significance of this figure is all derived from the idea of fall, of the materialization of the spiritual letter VAU.

1. Materialization of God the Holy Spirit. (see 3rd arcanum).
Entrance of the Holy Spirit into the Visible World. The Holy Spirit acting like God of Matter.
2. The materialization of the Adam-Eve, who have been spiritualized until now.
Entrance of Adam-Eve into the visible World.--
THE FALL.
3. Materialization of the Universe-Principle--
THE VISIBLE WORLD."

Waite described this card as follows: "THE TOWER." Occult explanations regarding this card are meagre and mostly disconcerting. It is idle to indicate that it depicts ruin in all its aspects, because it bears evidence on the surface. It is said further that it contains the first illusion to material building, but I do not conceive that the Tower is more or less material than the pillars which we have met with in three previous cases. I can see nothing to warrant Papus in supposing that it is literally the fall of Adam, but there is more in favour of his alternative--that it signifies the materialization of the spiritual world. The bibliographer Christian imagines that it is the downfall of the mind, seeking to penetrate the mystery of God. I agree rather with the Grand Orient that it is the ruin of the House of Life, when evil has prevailed therein, and above all that it is the rending of a House of Doctrine. I understand that the reference is, however, to a House of Falsehood. It illustrates also in the most comprehensive way the old truth that "except the Lord build the house, they labor in vain that build it."

There is a sense in which the catastrophe is a reflection from the previous card, but not on the side of the symbolism which I have tried to indicate therein. It is more correctly a question of analogy: one is concerned with the fall into the material and animal state, while the other signifies destruction on the intellectual side. The Tower has been spoken of as a chastisement of pride and the intellect overwhelmed in the attempt to penetrate the Mystery of God; but in neither case do these explanations account for the two persons who are the living sufferers. The one is the literal word made void and the other is the false interpretation. In yet a deeper sense, it may signify also the end of a dispensation, but there is no possibility here for the consideration of this involved question."

Saint Martin described this card as follows: "ARCANE XIV THE THUNDER STRUCK TOWER. We see here a pyramid whose pinnacle is crushed down by a stroke of lightning, throwing down two men, one of them with a crown on his head. This symbolizes the ruin of human pride and the false science by the sudden influx of the Astral fluid. This Arcane XVI means that you are going straight to your ruin, which will be due to your exaggerated pride, your foolish ventures and your voluntary mistakes."

The exoteric meaning of the 18th letter in the Hebrew Alphabet AYIN is an EYE.

In the Pythagorean scheme of numbers SIXTEEN is represented to typify LUXURY, SENSUALITY, GOOD-FORTUNE

This card is symbolized by a pyramid decapitated by a thunderbolt. A crowned and an uncrowned man are precipitated from a platform built on seven steps, falling down with the great of the debris.

A pyramid as the most stable of solids, is the symbol of earthly security. As composed of four trines, which are its sides, it also symbolizes the four material elements.

That the pyramid has been struck by lightning to the disaster of both a crowned and an uncrowned man, symbolizes that nature is no respecter of persons, and that she strikes down both the high and the low, kings as well as subjects, who transgress her law. It is also a symbol of those rivalries which are so common among men, which divert energies into channels that result in ruin for all. It also represents the false security which results from material success and the reliance upon purely material science, as well as the sure punishment that is attributed to a disobedience of Cosmic Law.

Pythagoras uses our ancient teachings in showing that we must use our good fortune, not for luxury and sensuality but for the benefit of all mankind. It never was meant for man to be poverty stricken, but he was to have the best fruits of his labor as a material reward. However, if we make a god of success and devote our efforts only to the building of material things, and forget the spiritual wants, then as this mighty building is symbolized as being destroyed and with it both high and mighty, rich and poor, must be the consequence.

To the Rosicrucian student the pyramid or tower in a triangular form has much symbolism that would cover pages to describe. It is not a coincidence that the pyramid is on the Great Seal of the United States, nor that the capstone is lifted above the pyramid with an eye or blazing sun in the center of the capstone. Thus the crest has never been completed and, therefore, the pyramid is not finished. As one of our high Rosicrucian students in the former period of activity in America, Thomas Jefferson, had much to do with the institution of this seal, it naturally leads us to take a much different construction of this symbol than that taken by the uninitiated. The motto on this seal, "NOVUS ORDO SECLORUM," meaning "A new Series of Ages"--denoting that a new order of things had commenced in the Western Hemisphere, is likewise bearing fruit year by year, and we as Rosicrucian students are showing the way.

(This concludes the Nineteenth Discourse)

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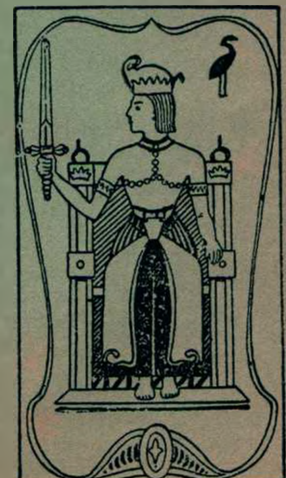
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Secret Discourse

Number

20

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE SEVENTEENTH CARD OF THE TAROT

THE STARS

Papus described this card as follows: "The 17th Hebrew Letter PHE expresses the same hieroglyphic meaning as the BETH (2nd card) but in a more extended sense. For while the BETH signifies the mouth of man as an organ of speech, the PHE represents the produce of that organ: Speech. It is the sign of speech and all that is connected with it--the Word in action in Nature with all its consequences. Astronomically this letter responds to Mercury, the God of Speech, and all scientific commercial diffusion, the God of Universal exchange between all beings and all worlds. PHE is a double letter.

The ideas expressed by this symbol of the STAR are:

1. Of the expansion of fluids;
2. Of their external renewal.

A nude female pours the Water of Universal Life from two cups. The genius of the Sun (14th arcanum) has now descended to the earth under the form of this young girl, the image of eternal Youth. The fluids, which she formerly poured from one vase to the other, she now throws upon the ground (first idea).

The young girl is crowned with 7 stars; in the midst of them shines one which is very large and brilliant. Near her an ibis (or sometimes a butterfly) rests upon a flower (or a bush).

Here we find the symbol of immortality. The soul (ibis or butterfly) will survive the body, which is only a place of trial (Ephemeral flower.) The courage to bear these trials will come from above (the stars).

The fall of the Divine and of the Human into the Material has scarcely taken place, when a mysterious voice whispers courage to the Sinner, by showing him future re-instatement through trial.

This card exactly balances the evil effects of the preceding one, and from it we derive the following signification--

1. OPPOSITION OR DESTRUCTION. No destruction is final. Everything is eternal and immortal in God--
IMMORTALITY.

2. The fall is not irreparable. This is whispered to us by the intuitive sentiment that we name

HOPE:

3. The Visible Universe contains the source of its Divinization in itself. This is--

THE FORCE WHICH DISPENSES THE ESSENCE OF LIFE,
which gives it the means of perpetually renewing its creations after their destruction."

Waite described this card as follows: "THE STAR. A great, radiant Star of eight rays, surrounded by seven lesser stars--also of eight rays. The female figure in the foreground is entirely naked. Her left knee is on the land and her right foot upon the water. She pours the Water of Life from two great ewers, irrigating sea and land. Behind her is rising ground and on the right a shrub or tree, whereon a bird alights. The figure expresses youth and beauty. The star is L'etoile flamboyante, which appears in Masonic symbolism, but has been confused therein. That which the figure communicates to the living scene is the substance of the heavens and the elements. It has been truly said that the mottoes of this card are "Waters of life freely", and "Gifts of the Spirit."

The Summary of several tawdry explanations says this is the card of hope. On other planes it has been certified as immortality and interior light. For the majority of prepared minds, the figure will appear as the type of Truth unveiled, glorious in undying beauty, pouring on the waters of the soul some part and measure of her priceless possession. But she is in reality the Great Mother in the Kabalistic Sephira Binah, which is supernal to the Sephiroth that are below in the measure that they can receive her influx."

Saint Martin, the Rosicrucian, described the card as follows: "ARCANE XVII. THE STAR OF THE MAGI. This represents a nude girl with one foot on the Sea and one foot on the Earth; she represents Truth and holds two cups from which flow Kindness and Charity, the balm that alleviates human suffering. The Sea represents the bitterness of the days of sorrow. Over the young girl shines an eight-pointed star, a double symbol of the Universe and of the Divine Trinity; at its center is found a white pyramid, a black one up-side-down. This is the emblem of the great occult law which is worded as follows: "That which is above is like that which is below." Seven smaller stars represent the seven Planets of Ancient Astrology. Next to the woman there is a flower with three blossoms and above the upper one a butterfly opens its wings.

This Arcane XVII means that if you free yourself from your lower passions and your inborn errors, and steadfastly study the mysteries of the true science you will be given the key to the mysteries of life."

The 17th Hebrew letter of the alphabet is PE, exoterically meaning "a mouth."

In the Pythagorean scheme of numbers SEVENTEEN is represented as MISFORTUNE, DISREGARD, OBLIVION.

This card is symbolized by a blazing star of eight rays in the center of which is a white trine with the point upward joined at its base to a black trine with its point downward. This star is surrounded by seven other stars. It hovers over a nude young girl who has one foot on the sea and the other foot on land, and who pours a fluid from two cups, one of gold, the other of silver. Near the girl is a flower of three blossoms, and above the upper one a butterfly opens its wings.

This young girl is the emblem of TRUTH. She is nude, signifying that TRUTH can be preceived only when stripped of the preconceived ideas

and dogmatic opinions with which it has been clothed by the artificialities of civilization.

She rests partly on the land and partly upon the sea to denote that TRUTH is dual, the truth of reality and the truth of appearances, the truth of the practical and the truth of the ideal. The two cups represent of course the negative and positive sides of everything that manifests.

The eight pointed star symbolizes the Law of Equilibrium, the balance between spirit and matter, male and female, the inner and the outer. It is the book of the apocalypse sealed with seven seals, and thus represents the inner realization and the outer realization, the birth of the soul and the birth of the body, which in astrology is said to be under the influence of the planets, represented herein by the seven surrounding stars or seals.

Each of these smaller stars has four points, to signify the four manifestations of matter, FIRE, WATER, EARTH and AIR.

We might indicate that the two TRINES of the larger star symbolize the Hermetic Axiom, "As it is below, so it is above", and reveals that evolution implies a preceding involution.

The butterfly is a symbol of immortality.

The most pronounced symbolism of this card is that it portrays dualism in all its forms.

The Pythagorean scheme of numbers as applied to this card, MISFORTUNE, DISREGARD and OBLIVION, shows that our ancient Masters well knew that the various incarnations of man were for the purpose of purification of the personality, so that it would learn that it could not disregard the yearnings of the soul, which sensed misfortune and feared oblivion for this personality if it did not obey the Cosmic Laws. Therefore, while the pure intuitions of the Soul, when sufficiently freed from various other influences, are reliable guides to TRUTH; for those who have not attained a very high degree of spiritual initiation, the soul does not speak. This is one of the purposes of our lessons in Rosicrucian studies, the awakening of the psychic faculties so that we may recognize the truth of appearances always at its true value. We do not deny the existence of matter and its properties, but we do know that the material body is only a vehicle for the expression of the psychic faculties, which in the end are the REAL MAN. To become intimate with this REAL INNER SELF is the sole purpose of Arcane teachings.

(This concludes the Twentieth Discourse)

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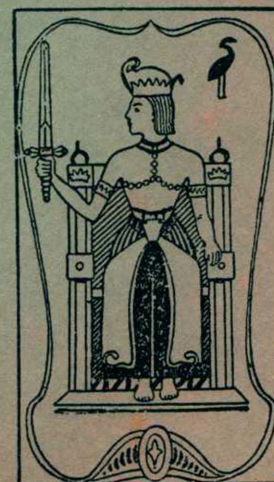


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Secret Discourse

Number 21

By
FRATER AQUARIUS,
Scribe



To The One Privileged:

THE EIGHTEENTH CARD OF THE TAROT

THE MOON

Papus described this card as follows: "The 18th Hebrew letter TZADDI represents the hieroglyphic idea connected with that of TETH (9th card); but chiefly signifies a term, an aim, an end. It is a final concluding sign, relating to all the ideas of term, of succession, division and aim. The TZADDI is a simple letter; it corresponds with the zodiacal sign of AQUARIUS.

We have traversed the steps which the spirit descends in its gradual and utter fall towards the material world. All is now ended; the spirit is completely materialized, and the change is indicated by the 18th card. It depicts a meadow feebly lighted by the moon.

The light, symbol of the soul, no longer reaches us directly; the material world is only lighted by reflection.

The meadow is bounded by a tower on each side. Drops of blood are falling from the moon.

The material world is the last point which the spirit can reach; it can descend no lower. This is shown by the boundaries of the field. The drops of blood represent the descent of the Spirit into Matter.

A path sprinkled with drops of blood loses itself in the horizon. In the center of the field a dog and a wolf are howling at the moon; a crayfish is climbing out of the water between the two animals.

The entry of spirit into matter is so great a fall that everything conspires to augment it.

Servile spirits (the dog) savage souls (the wolf) and crawling creatures (the crayfish) are all present watching the fall of the soul, hoping to aid in its destruction.

1. End of divine Materialization. Final point of involution:
CHAOS.
2. End of materialization of man--
THE MATERIAL BODY and its PASSIONS.
3. End of physical materialization.
MATTER."

Waite described this card as follows: "THE MOON. The distinction between this card and some of the conventional types is that the Moon is increasing in what is called the side of mercy, to the right of the observer. It has 16 chief and 16 secondary rays. The card represents life of the imagination apart from the life of the spirit. The path between the towers is the issue into the unknown. The dog and the wolf are the fears of the natural mind in the presence of that place of exit, which there is only reflected light to guide.

The last reference is the key to another form of symbolism. The intellectual light is a reflection and beyond it is the unknown mystery which it cannot show forth. It illuminates our animal nature, types of which are represented below--the dog, the wolf and that which comes up out of the deeps, the nameless and hideous tendency which is lower than the savage beast. It strives to attain manifestation, symbolized by crawling from the abyss of water to the land, but as a rule it sinks back whence it came. The face of the mind directs a calm gaze upon the unrest below; the dew of thought falls; the message is: Peace, be still; and it may be that there shall come a calm upon the animal nature, while the abyss beneath shall cease from giving up a form."

Saint Martin, the Rosicrucian, described this card as follows: "ARCANE XVIII. THE TWILIGHT. Two pyramids stand on the edge of a road; in front of them two dogs howl at the moon; below a scorpion is seen. One of the pyramids is white and is the emblem of True Science; the other pyramid is black and is the symbol of Error. The two dogs represent Good and Evil, and the scorpion is the emblem of Perversity, the worst feature of vice. This Arcane XVIII means that everything is conspiring against you and you alone are kept in ignorance of the real situation. Enemies of the worst kind are plotting against you, often hiding their treachery under the garb of flattery."

The 18th letter of the HEBREW LETTER is TSA-DHE and exoterically signifies "a fish-hook."

In the Pythagorean scheme of numbers EIGHTEEN is represented as symbolizing MISERLINESS, HARDNESS, TYRANNY.

This card is symbolized by two pyramids at the edge of a road. The moon above half obscured by the clouds, sheds a pale twilight. One of the pyramids is black, which is presumed to represent the ignorant and unspiritual part of life. The other is white, symbolizing a life enlightened by science and spiritual wisdom. In front of it is a door, or exit, indicating that those thus enlightened are not earth-bound, but pass freely to the psychic realms when the occasion demands.

In the road before the pyramids are two dogs, one white and one black; while between them in a circle of white crawls a scorpion. This again signifies the duality of everything, and it is only by a comparison that we learn what is Cosmic law and what is forbidden.

At first thought it seems rather hard to reconcile why Pythagoras gave to number 18 the attributes of MISERLINESS, HARDNESS and TYRANNY. Yet upon investigation, we find that this old Rosicrucian Master ever had uppermost in his mind, not the negative qualities, but rather the importance of the positive qualities.

He freely gave to his students knowledge, never exercised any tyranny over them because of his superior knowledge, and consequently there could be no hardness or harshness in this makeup. In his postulations and experiments, he handed down freely to posterity, and veiled much of his teachings, so that only they who had the stamina to work in the right direction, would receive the knowledge to help on the scheme of the Cosmic Law towards evolution.

The Buddha in his teachings to his disciples implied that even philosophy had its limits, and that which we attempt to describe is indescribable; we must let words alone. The subjective self eludes all description.

The Buddha wisely taught that a man is the architect of his own fortunes in every relation of life. He lives in the house which his former experiences have built for him with his own hands; and inequalities and sufferings, otherwise inexplicable, are set before us as a consequence. Wealth may be a test or a misfortune, poverty a blessing and so forth. Each can be tested or considered only in relation to the innermost being of man; and none can judge of its workings but himself, who has the problem of working with, and upon the stuff his thoughts and actions have provided for him. This is the law of KARMA and he placed it upon such a scientific footing that it is acceptable even today in modern psychology. It is mechanical in its working, but by no means mechanical in its genesis, for all its generators are creatures of growth, development and perceptive consciousness, which can and will be developed to the highest. Each one is free. He is captain of his fate. Self-control and discipline can be made his servants. Causation is a cosmic force and effects the whole tendency of the world as well as of the individual. The wave, small as it is, is part of the ocean. No man can be righteous or unrighteous without affecting the universe, because he is part of the universe, and we know that in a chain of consequences not an atom can move without affecting the march of the planets. This, therefore, makes the Law of Karma a part of ourselves, and hence the teachings of the AMORC, that there is only ONE SOUL in the UNIVERSE becomes naturally and logically correct. This then makes every one strive to do what is right, not because it is a selfish desire, but because the Cosmic Law so ordains. With this explanation of the Buddha and that of Pythagoras, it is easy to observe the incorrect descriptions of the symbolism described to this 18th card, and the utter disregard its various exponents have of the true meaning of this arcanum.

(This concludes the Twenty-First Discourse)

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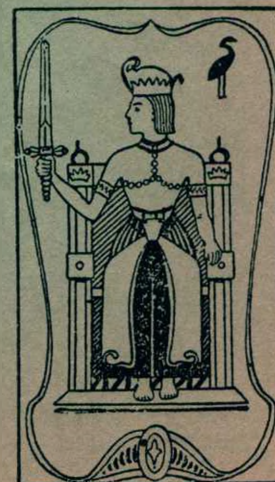


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Secret Discourse

Number 22

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

NINETEENTH LETTER OF THE TAROT.
"The Sun"

Papus described this card as follows: "The 19th Hebrew letter QUOPH Hieroglyphically expresses a sharp weapon, everything that is useful to man, that defends him and makes an effort for him.

The QUOPH is therefore a particularly compressive, a stringent and cutting sign; it is the image of agglomerative, restricting form, which gives rise to the idea of material existence.

This letter represents KAPH 11 entirely materialized, applying itself to purely physical objects. Here is a progression of the sign--

HE (Card 5) Universal Life
CHETH (Card 8) Elementary existence. The effort of nature.
KAPH (Card 11) Assimilated life, tending to material forms.
QUOPH (Card 19) Material existence, becoming the medium of forms.
QUOPH is a simple letter; it corresponds with the sign GEMINI.

Two naked children stand in a walled enclosure. The sun sends down its rays upon them; drops of gold escape from him and fall upon the ground.

The spirit resumes its ascendancy. It is no longer a reflected light, as in the previous arcanum, which illumines the figure, but the direct creative light of the God of our Universe which floods it with its rays.

The walls indicate that we are still in the visible or material world. The two children symbolize the creative fluids, positive and negative, of the new creature.

1. Awakening of the Spirit. Transition from the material world to the divine world. Nature accomplishing the functions of God--

THE ELEMENTS."

2. The body of man is renewed--

NUTRITION; DIGESTION.

3. The material world commences its ascension towards God--
THE MINERAL KINGDOM."

Waite described this card as follows: "THE SUN. The naked child mounted on a white horse and displaying a red standard has been mentioned already as the better symbolism connected with this card. It is the destiny of the Supernatural East, and the great and holy light which goes before the endless procession of humanity, coming out from the walled garden of the sensitive life and passing on the journey home. The card signifies, therefore, the transit from the manifest light of this world, represented by the glorious sun of earth, to the light of the world to come, which goes before aspiration and is typified by the heart of a child.

But the last allusion is again the key to a different form or aspect of the symbolism. The sun is that of consciousness in the spirit--the direct as the antithesis of the reflected light. The characteristic type of humanity has become a little child therein--a child in the sense of simplicity and innocence in the sense of wisdom. In that simplicity he bears the seal of Nature and of Art; in that innocence, he signifies the restored world. When the self-knowing spirit has dawned in the consciousness above the natural mind, that mind in its renewal leads forth the animal nature in a state of perfect conformity."

Saint Martin, the Rosicrucian, described this card as follows:
"ARCANE XIX. THE DAZZLING LIGHT. Under a radiant sun, a young man and a young girl hold each other by the hand within a circle of flowers; this Arcane symbolizes love, which brings Happiness; the sign within the Sun above the couple is the symbol of universal generation. This Arcane XIX means that you will be happy and no one shall take your happiness from you, if you only keep it within the limits of the home and the sanctuary of your heart."

The 19th letter of the Hebrew alphabet exoterically means "the back of the head" and is spelled KOPH.

In the Pythagorean scheme of numbers NINETEEN represents FOOLISHNESS and INSANITY.

In this card, we have a young man and a young woman holding each other by the hand. About them is a circle of 20 flowers which springs from the earth. Above is a radiant Sun of 21 rays, in the center of which is the symbol of union. This Sun is the symbol of perfect union and of perfect harmony in physical desires, intellectual interest and spiritual aspirations.

The young man and woman are simply dressed, indicating a simplicity in desires and a purity of thought. The flowers springing up about them symbolize the joy and happiness of the domestic circle which more than compensates them for material hardships. The 20 flowers signify the potency of domestic harmony to Awaken and Resurrect the spiritual flora of the soul.

Inspiration means the indrawing of the spirit. The source of all life and energy and spiritual power is the SUN, and HE is the true source of inspiration. Papus gives the zodiacal influence of this card to Gemini. He is wrong for it belongs to LEO, the true home of the SUN. LEO is the home of the SUN, the heart center of man through which the SUN exerts its strongest inspirational power. LEO, therefore corresponds to the capacity to receive inspiration. Love, which is ruled by the sign of LEO, is acknowledged to be the power which opens the inspirational gates. This is symbolized by the SUN overshadowing the lovers in this card.

At the center of our solar system is the SUN, the giver of life and light to the whole system. Its symbol in astrology is a point within the circle, symbolising the one unity underlying all things. This point in the middle of the Circle, is the beginning of all that is to be, the unmanifested, absolute, primordial, permanent Centre, the unspoken WORD from which all is to emanate.

From the Eastern Philosophy known as the WISDOM RELIGION, we have been taught to look upon the SUN as the physical body, or rather the outward glory, of the CENTRAL INTELLIGENCE in the Solar System. The SUN, however, is only the reflection of the CENTRAL or UNIVERSAL SUN, although to us on earth it represents the highest we can hope to know or understand while inhabiting human bodies. Every sun in the heavens is but the reflection of a DIVINE GLORY of which we can obtain no adequate conception, for no man can look upon the REAL SUN and LIVE.

In this story which comes to us of the Ancient Wisdom religion, it is postulated that from the CENTRAL SUN, which itself is triple, arise Seven Beings or Holy Ones, who send forth Their Rays or forces into Seven Solar systems; and our SUN represents one of these Rays. In the New Testament we read that Jesus said: "I and my father are one" (John X, 30), "and I ascend unto my Father and your Father" (John XX, 17)--showing that He and those who followed Him belonged to the same 'Star' or 'Father' in the same planetary realm; and this is the astrological explanation of the statement in John XIV, 2: "In my Father's house are many mansions."

Our visible Sun is therefore shown to be the SHADOW of the CENTRAL SUN, acting as a concrete symbol of the Eternal POINT from which it emanates, and around which it moves in a cycle of thousands of years.

We, as Rosicrucian Students, have to do with each incarnation as we find it, and postulations of the hereafter are only to a certain extent impossible to put in language that is entirely understandable to our consciousness. Whether the Seven Great Spirits or Cosmocratores, beyond our Visible SUN, have a DIRECT reflection in the seven planets familiar to astrologers, we are therefore unable to say definitely. But it appears to be evident that applying the maxim, "As above so below," the Sun of our System is a Star having streams of influence which seem to link it with each planet and give to each a special lordship over certain signs of the Zodiac; for the SUN has primal lordship over ALL the signs, and then each planet is assigned or allotted its separate rulership under the SUN. Exoterically, then, the physical Sun is the center of our manifested Solar System. Esoterically, it is the focus of a Ray from the CENTRAL SUN or Supreme Intelligence presiding over the whole of our Universe; and from the Sun we receive as much of the Central Sun's rays as are manifested through this focus.

(This concludes the Twenty-Second Discourse)

KABALA UNVEILED



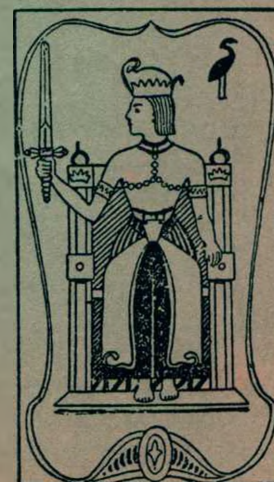
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Secret Discourse

Number...23...



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

THE TWENTIETH CARD OF THE TAROT

"The Judgment"

Papus described this card as follows: "The 20th Hebrew letter RESH hieroglyphically means the head of man, and it is therefore associated with the idea of all that possesses in itself an original, determined movement. It is the absolute sign of motion, good or bad, and expresses the renewal of things with regard to their innate power of motion. The RESH is a double letter, and responds astronomically to SATURN.

An angel with fiery wings, surrounded by a radiant halo, sounds the trumpet of the last judgment. The instrument is decorated with a cross. A tomb opens in the earth, and a man, woman and child issue therefrom; their hands are joined in sign of adoration.

How can the reawakening of nature under the influence of the Word be better expressed? We must admire the way in which the symbol answers to the corresponding Hebrew hieroglyphic.

1. Return to the divine World. The Spirit finally regains possession of itself--
ORIGINAL DETERMINED MOTION.
2. Life renews itself by its own motion--
VEGETABLE LIFE
RESPIRATION
3. The material world progresses one degree in its ascension towards God--
THE VEGETABLE WORLD."

Waite described this card as follows: "THE LAST JUDGMENT. I have said that this symbol is essentially invariable in all Tarot sets, or at least the variations do not alter its character. The great angel is here encompassed by clouds, but he blows his bannered trumpet, and the cross as usual is displayed on the banner. The dead are arising from their tombs--a woman on the right, a man on the left hand, and between them their child, whose back is turned. But in this card there are more than three who are restored, and it has been thought worth while to make this variation as illustrating insufficiency or current explanations. It should be noted that all the figures are as one in the wonder adoration and ecstasy expressed by their attitudes. It is the card which registers the accomplishment of the great work of the transformation in answer to the summons of the Supernal--which summons is heard and answered from within.

Herein is the intimation of a significance which cannot well be carried further in the present place. What is that within us which does sound a trumpet and all that is lower in our nature rises to response--almost in a moment, almost in the twinkling of an eye? Let the card continue to depict, for those who can see no further, the Last Judgment and the resurrection in the natural body; but let those who have inward eyes

look and discover therewith. They will understand that it has been truly called in the past a card of eternal life, and for this reason it may be compared with that which passes under the name of Temperance."

Saint Martin, the Rosicrucian, described this card as follows: "ARCAINE XX, THE RISING of THE DEAD. A Genius is blowing a trumpet above a Sarcophagus out of which emerge a family of father, mother and child. This not only symbolizes the Last Judgment of the Dead, but also the awakening of souls that have been put to sleep by error or inaction. This Arcane XX, means that you must not allow yourself to sink into the sloth of forgetfulness, since you have a mission to fulfill and Providence is ready to reveal it to you as soon as you show yourself willing to accept the message."

The 20th letter in the Hebrew Alphabet is called RESH and exoterically means "a HEAD."

In the Pythagorean scheme of number TWENTY is represented to mean WISDOM, RIGOUR, MELANCHOLY.

In this card is symbolized a sarcophagus on whose side is pictured a scarab. Above this tomb a genie sounds a trumpet, whereupon it opens and a man, woman and child rise from it, still dressed in their winding sheets.

The sarcophagus is the tomb through which man ascends to a higher life. The scarab is a symbol of the immortality of the soul. The genie blowing the trumpet is the call to ascend to the Cosmic. A man, a woman and a child arise together to indicate that immortality depends upon the trinity of positive and negative soul-monads united into a cosmic consciousness. The innocence of the ego is represented by the child.

The real tomb is the physical body which confines and envelopes the soul while it develops its powers through the function of social life, its relations to other life-forms.

The Rosicrucian student cannot entirely accept the symbolism of this card; it is, as Mr. Waite has stated, entirely too incomplete in its conception. If we are to secure a lesson from the card we are again compelled to turn to the symbolism of the number 20 from the Pythagorean scheme of numbers. This ancient Rosicrucian philosopher and Initiate, said that twenty represents WISDOM, RIGOUR and MELANCHOLY. What really should be connected with 20 in the TAROT CARD is not THE JUDGMENT, but the picture of an old man, full of wisdom, hale and hearty, yet with an air of sadness on his face. We could then read this card in its true significance. Wisdom comes with age, not material age, but the age of the SOUL in its gathering of personality instead of wasted incarnations, paying the Karma of its, (the personality,) slothfulness. If in each incarnation we add to this store of personality, we become vigorous and in harmony with all relations we bear to our fellowmen; yet we have that sadness, or as Pythagoras called it, melancholy, for those who in ignorance of the Cosmic Law are building up not "treasures in heaven" but more Karma.

We know that the body after transition goes back to the elements from which it came, therefore there cannot be any resurrection as symbolized in these cards of the self same body. Our lessons are sufficient to cover this phase of the analyzation of this card and we certainly need not go into any lengthy explanation of our postulations.

The ever repeated symbolism of dualism, and its accompanying manifestation is beautifully expressed in the man, woman and child, the positive and negative of the adults, unite to bring into manifestation the child, the picture representing the Eternal Triangle.

(This concludes the Twenty-Third discourse)

KABALA UNVEILED



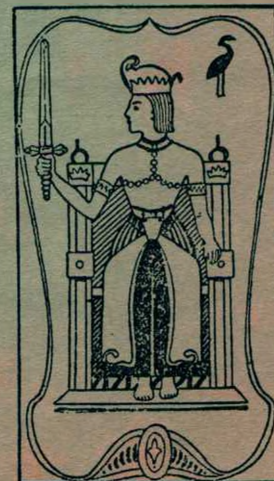
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Secret Discourse

Number 24



By
FRATER AQUARIUS,
Scribe



NUMBER TWENTY-FOUR
By Frater Aquarius, Scribe

To the One Privileged:

THE TWENTY-FIRST CARD OF THE TAROT
"The Fool"

Papus described this card as follows: "SHIN, the 21st letter of the Hebrew alphabet, expresses the same hieroglyphic meaning as the ZAIN, the 7th arcanum and SAMECH the 15th arcanum, this is an arrow, an object directed to an aim. But the movement which was direct in the ZAIN and which becomes circular in the SAMECH, here takes the form of a vibration from one pole to the other, with an unstable point of equilibrium in the center. The SHIN is, therefore, the sign of relative duration and of the movement connected therewith, which the SAMECH expresses cyclic movement, and therefore absolute duration.

SHIN is one of the three mother letters.

A careless-looking man, wearing a fool's cap, with torn clothes and a bundle on his shoulder, goes quietly on his way, paying no attention to a dog which bites his leg. He does not look where he is going so walks towards a precipice, where a crocodile is waiting to devour him.

This is an image of the state to which unresisted passion will reduce a man. It is the symbol of the FLESH and of its gratification. From a moral point of view the following verses from Eliphas Levi well explain this symbol:

"Sorrow lessons its work, in fulfilling a task;
Woe to the sluggard who sleeps on his way;
Like a dog at his heels pain clings to him fast,
If he leave for to-morrow the work of today."

1. More rapid return to the Divine World. Personality asserts itself--
THE MOTION OF RELATIVE DURATION.
2. The intellect roughly appears under the influence of evolution--
INNERVATION: INSTINCT
3. The matter of the world attains the maximum of its material
progression--
THE ANIMAL KINGDOM."

Waite described this card as follows: "No. ZERO. THE FOOL. With light step, as if the earth and its trammels had little power to restrain him, a young man in gorgeous vestments pauses at the brink of a precipice among the great heights of the world; he surveys the blue distance before him--its expanse of sky rather than the prospect below. His act of eager walking is still indicated, though he is stationary at the given moment; his dog is still bounding. The edge which opens on the depth has no terror; it is as if angels were waiting to uphold him, if it came about that he leaped from the height. His countenance is full of intelligence and expectant dreams. He has a rose in one hand and in the other a costly wand, from which depends over his right shoulder a wallet curiously embroidered. He is a

prince of the other world on his travels through this one--all amidst the morning glory, in the keen air. The sun which shines behind him, knows whence he came, whither he is going, and how he will return by another path after many days. He is the spirit in search of experience. Many symbols of the Instituted Mysteries are summarized in this card, which reverses, under high warrants, all the confusions that have preceded it.

In this Manual of Cartomancy, Grand Orient has a curious suggestion of the office of the Mystic Fool, as a part of his process in higher divination; but it might call for more than ordinary gifts to put it into operation. We shall see how the card fares according to the common arts of fortune telling, and it will be an example, to those who can discern, of the fact, otherwise so evident, that the Trumps Major had no place originally in the arts of psychic gambling, when cards are used as the counters and pretexts. Of the circumstances under which this art arose we know, however, very little. The conventional explanations say that the Fool signifies the flesh, the sensitive life, and by a peculiar satire its subsidiary name was at one time the alchemist as depicting folly at the most insensate stage."

SAINT MARTIN, the Rosicrucian, described this card as follows: "ARCANE XXI THE CROWN OF THE MAGI. We have before us a wreath made out of lotus flowers. At each of the four angles is found a head, respectively, of a lion, of a man, of an eagle, and of a bull; they symbolize the four winds of the spirit. The wreath itself is the emblem of the magic chain that unites all beings, all things and all ideas. Under the wreath is a kneeling young girl representing Religion and playing upon a harp of three strings, the image of the triple harmony within man: SOUL, MIND, BODY. This Arcane XXI, means that you may reach the greatest height to which man may aspire; it promises you that your most ambitious desires will be realized and that your final success will only be limited by your wishes."

The 21st letter of the Hebrew Alphabet SHIN exoterically represents "a TOOTH."

21 in the Pythagorean scheme of numbers represents MYSTERY, FECUNDITY and PRODUCTION.

As there is a mix-up in the letters and numbers of the Tarot cards at this point, Papus calls it card 21, Waite calls it card ZERO, and Saint Martin describes the 21st card as the 22nd and the 22nd as the 21st, we will therefore continue with the 22nd card of the Tarot and then give our symbolism as we find it at the conclusion of these two cards. We follow with the

TWENTY-SECOND CARD OF THE TAROT. THE WORLD

Papus described this card as follows: THE TAU, the 22nd Hebrew letter, has the same hieroglyphic meaning as the DALETH the 4th card, that is a womb; but it is chiefly the sign of reciprocity, the image of all that is mutual and reciprocal. It is the sign of signs, for to the

abundance of the letter DALETH 4th card, and by dint of resistance and protection of the letter TETH, 9th card, it adds the idea of PERFECT-ION of which it is the symbol. In the primitive Hebrew alphabet TETH was represented by a CROSS. This letter is double and in astrology represents the SUN.

A nude female figure holding a wand in each hand, is placed in the center of an ellipsis, her legs crossed (like those of the Hanged man of the 12th card). At the four angles of the card we find four animals of the Apocalypse, and the four forms of the Sphinx: The Man, the Lion, the Bull and the Eagle.

This symbol represents the Macrocosm and the Microcosm; that is to say, God and Creation, or the Law of the Absolute. The four figures placed at the four corners represent the four letters of the Sacred Name, or the four great symbols of the Tarot.

THE SCEPTRE or YOD
THE CUP or HE
THE SWORD or VAU
THE PENTACLE or 2nd HE

FIRE
WATER
EARTH
AIR.

Sceptre

Pentacle

Cup

Sword

Between the sacred word that signifies GOD and the centre of the figure is a circle or ellipsis, representing NATURE and her regular and fatal course. From this comes the name ROTA, wheel, given to it by William Postel. Lastly the centre of the figure represents humanity, ADAM-EVE, the third term of the great series of the Absolute, which is constructed:

The Impenetrable Absolute, the En Soph of the Kabalists, the
PARABRAHM of the Hindus--
The impenetrable Absolute of God.....1st septenary
The soul of the Absolute Man.....2nd "
The body of the Absolute of the Universe...3rd "

This card therefore contains in itself a recapitulation of all our work, and proves to us the truth of our deductions."

Waite described this card as follows: "No. 21 THE WORLD. As this final message of the Major Trumps is unchanged--and indeed unchangeable--in respect to its design, it has been partly described in its deeper sense. It represents also the perfection and end of the Cosmos, the secret which is within it, the rapture of the universe when it understands itself in God. It is further the state of the soul in the consciousness of Divine Vision, reflected from the self-knowing spirit. But these meanings are without prejudice to that which I have said concerning it on the material side. It has more than one message on the macrocosmic side and is, for example, the state of the restored world when the law of manifestation shall have been carried to the highest degree of natural perfection. But it is perhaps more especially a story of the past, referring to the day when all was declared to be good, when the morning stars sang together and all the Sons of God shouted for joy. One of the worst explanations concerning it is that the figure symbolizes the Magus when he has reached the highest degree of initiation; another says that it represents the absolute, which is ridiculous. The figure has been said to stand for TRUTH, which is, however, more properly allocated to the 17th card. Lastly, it has been called the Crown of the Magi."

Saint Martin, the Rosicrucian, described this card as follows: "ARCANE XXII THE CROCODILE. This image which has often been called the Atheist or the FOOL, represents a blind man with a bag on either side of his shoulder and a stick in his hand, walking towards a broken obelisk, stretched on the ground and behind which, with its huge mouth open a crocodile awaits him. It is truly the picture of the Atheist who sees not the divine light and carries the weight of his mistakes and his faults. His stick cannot guide him, and he walks, urged on by fatality towards his ruin, symbolized by the voracious crocodile. In the sky above the sun is partially eclipsed by a dark shadow, the symbol of Doubt destroying Faith. This Arcane XXII means that a number of misfortunes are threatening you, and that your only hope is to come to you from Heaven towards which your prayers must rise constantly."

The 22nd Hebrew letter TAV exoterically means a "CROSS MARK."

The Pythagorean scheme of numbers Twenty-Two is described to mean CHASTISEMENT, PENALTY, HURT.

According to Papus and Waite the 21st card signifies the FOOL, while Saint Martin describes this card as the 22nd. Arcanum XXI has apparently a dual interpretation, that of material and spiritual meanings. There is little to add to the symbolism as pictured by this card to that which has been given.

The symbolism of the WORLD the last card of Papus and Waite and the 21st card of Saint Martin likewise are fully described in their symbolisms. As I mentioned at the beginning of the description of these cards, I like the pictured symbols of Saint Martin better than those of any other set. Thus Saint Martin signified the card called by Papus and Waite "THE WORLD" as the CROWN of the MAGI. Here we have a young girl kneeling and playing a harp of three strings. Above is a wreath

of 12 flowers, each flower has twelve blossoms. At each of the four angles of the wreath is a head, the two below being a crowned eagle and bull, the two above being the heads of men, one the low brow of a primitive man, the other the brow of the civilized man, with the serpent's head at the brow to indicate mental fertility.

The young girl symbolizes the purity of life. She is modestly clothed to indicate simplicity of living and moderation of desires. She kneels as she plays the harp to indicate the absolute devotion to the higher laws, and prayerful aspirations to live a spiritual life.

The harp has three strings, signifying harmony of body, intellect and emotions.

The twelve flowers of the wreath above are the twelve zodiacal signs in which all experience is gained. The three blossoms of each flower indicate that the soul has garnered experience on the three planes, physical, astral and spiritual.

The head of the primitive man is adorned with a Lion's skin to signify the creative forces of the solar sign LEO, and the courage which is necessary to all real attainment. The head of the Bull represents the fructifying agent of nature and points out the necessity of labor in all progress. The Crowned Eagle signifies that sex, which is governed by the sign of SCORPIO, has been turned into the channels which lead to spirituality. And the head of the civilized man indicates that both intuition and intelligence are necessary guides in unfolding the highest spiritual possibilities.

These four emblems ranged around the Zodiac typify the processes of evolution. They are the four forms of the Egyptian Sphinx, and also symbolize the passage of the Sun through the four zodiacal quadrants. As applied to adeptship, they point out that the neophyte must have energy and courage to sustain his efforts, must have knowledge to direct his energies properly, must labor ceaselessly for the realization of his aspirations, and must gradually tune his emotions to a higher, more spiritual vibratory level. Those four attributes, WISDOM, PERSEVERANCE, COURAGE and LOVE are usually rendered in occult circles "TO KNOW, TO DO, TO DARE and TO BE SILENT."

We have followed the path of the Twenty-two cards of the Major Arcanum of the Tarot as applied to symbology and its connection with the Kabala. You can judge for yourself by the many examples given of the utter confusion that exists in the minds of occultists how to tie up these twenty-two letters of the Hebrew alphabet with numerology, with astrology, and the fallacy of their interpretations. I have endeavored at the end of each card to give a true lesson that might be applied to the card mentioned and how it could be properly woven into Rosicrucian teachings.

I have tried to eliminate much that is guess work and have quoted from the ancient Masters of our Order to enable you to ascertain that there is a true KABALA, that it has always existed, but that it can only be attained by digging and through proper guidance of the Rosicrucian teachings that have been established for that very purpose.

You are daily receiving knowledge of the true Kabala of the Ancient Mystery Schools, and in your weekly lessons from grade to grade, if you have the stamina and courage to continue, until you reach the higher grades, the real story of the Kabala will unfold itself to you, just as a beautiful rose unfolds from a bud. May the God of our Hearts guide you in your studies, and may you have the courage and spiritual guidance that is so necessary to all Rosicrucian students in their search for Knowledge to use for the benefit of all mankind.

The following lessons will be a continuation of the study of the Kabala, but will treat with another phase of it--the science of symbolism.

(The concludes the Twenty-Fourth Discourse)

KABALA UNVEILED

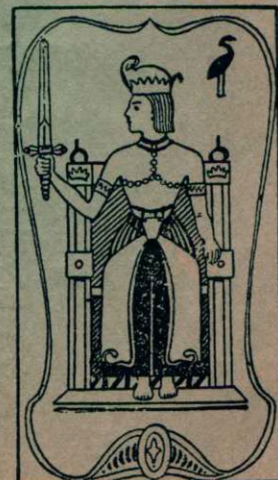


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Secret Discourse

Number 25

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

PRELIMINARY TO PART TWO

SULLIMATION

There are, as you know, 56 other cards of the TAROT, they are called the 56 MINOR ARCANES. These 56 cards are divided into four suits of 14 cards each:

THE SCEPTERS

THE KING, THE QUEEN, THE WARRIOR or KNIGHT, THE PAGE OR SLAVE
and the numbered cards 1,2,3,4,5,6,7,8,9,10

THE CUPS

THE SWORDS

THE PENTACLES

All I can ascertain from these 56 cards is that they are used for what is known as "Spreads" or divination or rather fortune telling.

Saint Martin in his description of each card of the Major Arcanum gave his meaning of each card as used for divination as you will ascertain by looking at the bottom of each description.

For those who desire to know how he used the balance of the 56 cards for this purpose, you can secure a book for 50 cents at your book-seller and get a description of the method for each card.

I gave you the full description of each card by Papus to arouse your interest, and if you have carefully followed his description you will see that he has attempted to establish a principle of three primary principles as considered through their evolution: The Universe, Man, and God. He assumes that there is a progression which starts from God, the Holy Ghost, to end in Master, while passing through a number of varying modalities. Then another graduation leads from Matter to God, the primitive origin of all things.

We, as Rosicrucian students, receive this story of Involution and Evolution in a more concrete and satisfactory manner. The experiences of Rosicrucians for ages is at our hand, to guide and assist us properly in this path of initiation and all guess work has been carefully eliminated, and our postulations have been so presented that they are easy to test by experiments.

The Cosmogony presented by Papus is simply a copy work gotten at second hand from meddlars with this Cosmic Science, and we as Rosicrucian Students receive a Cosmogony that is not only scientifically correct, but as we go through the various Degrees we begin to realize the Divineness and completeness of the teachings of the AMORC under the guidance of Masters who KNOW.

Naturally, if we desired, we could present lessons on the Kabala that would take years of lessons to complete. This would entail first a complete knowledge of HEBREW so as to make comparisons with what has been presented to the world as the "TRUE KABALA" and then its proper presentation as the Order has it from the most ancient times.

It would mean a complete presentation of the study of Esoteric Astrology, so that you would be enabled to pick out the flaws of the present system of Astrology, wrongly so-called, and secure a knowledge of this Ancient Science in which our Ancient Brethern were so thoroughly schooled in. Yet this branch belonged to only one section of our students, and was not known to all students.

It would mean a complete study of numerology, so that you could see the fallacy of the various systems of numerology as it is now practiced. A hint of this numerology has been given to you in each card as to how the students of our Rosicrucian Brother Pythagoras were taught it.

You do receive one branch of the Kabala, that of vibrations, in all its entirety, through the various Degrees. This in itself has enabled you to understand the wrong descriptions given to most of the cards of the Major Arcanum.

This series of lessons has been presented to you to open to your study the science of symbology, the reading of pictures, you might call it, so that you might become familiar with the most ancient manner of writings. Thus when you read books, you will be enabled to form in your mind a picture of what is being presented and draw for yourself a picture symbolizing what the author is trying to convey. If the lessons have awakened your Consciousness to this phase alone, it has accomplished much. If it leads you to research into many pleasant by-paths of study, it has accomplished more, and finally if it has impressed you with the fact that the AMORC teachings are complete, logical and practical, then it is indeed typical of all the efforts of Rosicrucian students both past and present.

(This concludes the Twenty-Fifth discourse)

KABALA UNVEILED

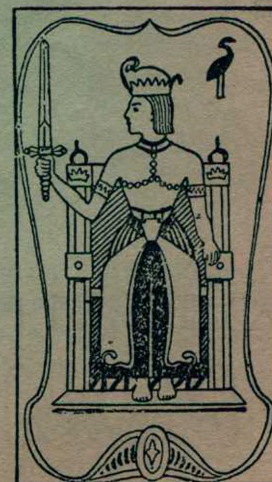


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Secret Discourse

Number 26

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

One of the difficulties that confronts the student of the Kabala is a proper sequence of following this intricate occult and theosophical subject.

However, if we start our study with a knowledge of the TEN SEPHIROTH or emanations of the creative Deity, called AIN SOPH, (Ain Soph is the Being who is the cause and governor of all things,--i.e. a Being, infinite, boundless, absolutely identical with itself, united in itself, without attributes, will, intention, desire, thought, word or deed) and that these emanations or SEPHIROTH are emanated from the ABSOLUTE, the AIN SOPH, then we can come to a conclusion that while the AIN SOPH is the creator, yet all manifestations must ensue through the SEPHIROTHS.

This is absolutely essential to understand the Kabala, because the Deity is invisible and exalted, and therefore the Sephiroth are the medium between the Ain Soph and the real world. This is based on the fact so greatly enlarged by the Kabala that the real world is limited and not perfect, therefore it cannot directly proceed from the Ain Soph; still the Ain Soph must exercise influence over it, or perfection would cease. Hence the Sephiroth, which in their intimate connection with the Ain Soph, are perfect, and in their severance imperfect, must be the medium.

This conclusion therefore brings us to our first proposition that the SEPHIROTH are EMANATIONS, and not CREATIONS. This must needs be so, far as the absolute AIN SOPH is perfect, the Sephiroth proceeding therefrom must also be perfect, hence they are not created.

From this proposition comes the second that, the first SEPHIRA was in the AIN SOPH as a power before it became a reality; then the second SEPHIRA emanated as a potency of the intellectual world; and afterwards the other SEPHIROTH emanated for the moral and material worlds. This, however, does not imply a "prius and pesterius," or a graduation in the AIN SOPH, but just as a light whose kindled lights, which shine sooner and later, and variously, so it embraces all in a unity. Thus the SEPHIROTH are both active and passive. As the SEPHIROTH do not set aside the unity of the AIN SOPH, each one of them must receive from its predecessor and impart to its successor--i.e., be receptive and imparting.

We likewise must remember that these TEN SEPHIROTH stand for certain things in the FOUR WORLDS.

If we set up a table of these things, we begin to see that the complexities of reading about the Kabala begin to become more comprehensible, and while we may or may not agree with the theories set forth, we are enabled to trace the philosophies to other sources.

Let us begin with the names of the Ten Sephiroth and establish our basis: The first name will be the Hebrew name and the second column will contain the English equivalent:

1. Kether	or	Crown	6. Tuppereth	Beauty
2. Chokmah	<i>Root</i>	Wisdom	7. Netzach	Victory
3. Binah		Understanding	8. Hod	Glory
4. Chesed	<i>Kindness</i>	Mercy	9. Yesod	Foundation
5. Geburah		Severity	10. Malkuth	Kingdom

Our next table must contain the names of the four kingdoms:

1. ATZILOTH or the ARCHETYPAL WORLD
2. BRIAH or the world of Creation
3. YETZIRAH or the world of foundation
4. ASIAH or the material world.

immaterial ideal that action manifestation

Thus in the World of ATZILOTH or ARCHETYPAL WORLD, which gave birth to the other three worlds, each containing a repetition of the SEPHIROTH, but in a descending scale of brightness, we come to our next table of the 10 divine names:

- | | |
|-------------------|---------------------|
| 1. EREIEH | 6. ELOAH VADAATH |
| 2. JEHOVAH | 7. Jehovah Tzabaoth |
| 3. JEHOVAH ELOHIM | 8. ELOHIM Tzabaoth |
| 4. EL | 9. Shaddai, El Chai |
| 5. ELOHIM GIBOR | 10. Adonai Melekh. |

In the WORLD OF BRIAH, or World of CREATION, also called by many writers "the Throne", we are confronted with the statement that this world is an immediate emanation from the World of ATZILOTH or ARCHETYPAL WORLD, whose ten Sephiroth are reflected therein, and are consequently more limited, though they are still of the purest nature, and without any admixture of matter.

This brings us to the 10 names of the TEN ARCHANGELS:

- | | |
|---------------|--------------------------------|
| 1. Methratton | 6. Mikhael |
| 2. Ratziel | 7. Haniel |
| 3. Tzaphqiel | 8. Raphael |
| 4. Tzadqiel | 9. Gabriel |
| 5. Khamael | 10. Methratton (same as No. 1) |

In the WORLD OF YETZIRAH or WORLD OF FOUNDATION, and in the world of the angels, which emanates from the second world or world of Briah, and although less refined in substance, is still without matter. It is in this angelic world where those intelligent and incorporeal beings reside who are wrapped in a luminous garment, and who assume a form when they appear unto man.

The TEND ORDS OF ANGELS are as follows:

- | | |
|-----------------------|-----------------|
| 1. Chaiioth Ha-Qadesh | 6. Malachim |
| 2. Auphanim | 7. Elohim |
| 3. Aralim | 8. Beini Elohim |
| 4. Chashmalim | 9. Kerubim |
| 5. Seraphim | 10. Ishim. |

In the WORLD OF ASIAH or MATERIAL WORLD, all things are made up of the grosser elements of the other three.

The planets, etc., that are acted upon are given as follows:

- | | |
|------------------|-------------------|
| 1. Primum Mobile | 6. Sun |
| 2. The Zodiac | 7. Venus |
| 3. Saturn | 8. Mercury |
| 4. Jupiter | 9. Moon |
| 5. Mars | 10. The Elements. |

A keen student soon learns that the Kabala likewise is consistent in its good and bad, active and passive, positive and negative qualities of this world of ASIAH, or Material world, and consequently frequently comes across passages having to do with Demons and evil spirits. Their ten degrees answer to the 10 Sephiroth, but in inverse ratio, as darkness and impurity increase with the descent of each degree. Thus the first two are nothing but absence of visible form and organization. The third is the abode of darkness. Next follow seven hells occupied by those demons which represent incarnate human vices, and torture those who have given themselves up to such vices in earth-life.

I tabulate the Ten orders of Demons and the ten Arch Devils:

Order of Demons	Arch-devils
1. Thamiel	Satan and Moloch
2. Chaigidel	Beelzebub
3. Satariel	Lucifuge
4. Gamchicoth	Ashtaroth
5. Galab	Asmodeus
6. Tagaririm	Belphegor
7. Harab-Serapel	Baal
8. Samael	Adrammelech
9. Gamaliel	Lilith
10. Nahemoth	Nahema

Now all through the ZOHAR we come in contact with the letters of the TETRAGRAMMATON, and most of the commentaries have devoted volumes to its interpretation. It is presumed to be the name of the DEITY, JEHOVAH, which is written JHVH, (in Hebrew there are practically no vowels, and only the consonants are written) thus

J stands for JOD or YOD,
H stands for the Supernal HE
V stands for Vau
H stands for the Inferior HE.

We now secure a table for these letters.

YOD or JOD conforms to the 2nd SEPHIROTH.

SUPERNAL HE " " " 3rd

VAU " " " 4th, 5th, 6th, 7th, 8th, 9th Sephiroth

The Inferior HE to the 10th Sephiroth

Number 1. Sephiroth is not connected directly with the Tetragrammaton.

The Macroprosopus or Vast Countenance belongs solely to the ARCHETYPAL WORLD and therefore only to the 1st SEPHIROTH.

The FATHER to the 2nd Sephiroth and the Mother Supernal to the 3rd Sephiroth. These two symbolical Deific forms are in the CREATIVE WORLD only.

The Microprosopus, or Lesser Countenance belongs to the FORMATIVE WORLD and has to do with Sephiroths 4,5,6,7,8,9.

The Bride of the Microprosopus belongs to the 4th or MATERIAL WORLD and corresponds with the 10th Sephiroth.

(This concludes the Twenty-Sixth Discourse)

KABALA UNVEILED



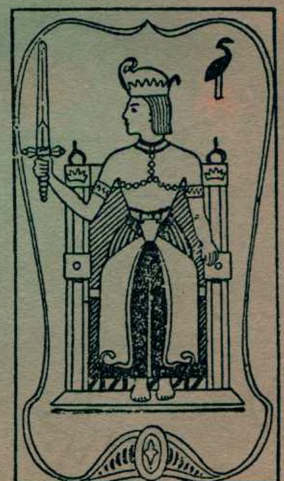
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Secret Discourse

Number 27



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

From the tables submitted in our last lecture, it becomes of great assistance in studying the Kabala, for when we know what world the writer is dealing with, the ATZILOTH, or archetypal world; BRIAH, or world of creation; YETZIRAH, world of foundation; or ASIAH, world of materialisms, the postulations are more understandable.

From these tables that I have submitted, Levi formed his "Clef des Mysteres." There has been added to the tables submitted one for the soul as follows:

NESCHAMAH	or the pure spirit
RUACH	the soul or spirit
NEPHECH	the plastic mediator

Thus Nephesch is immortal by renewal of itself through the destruction of forms;

Ruach is progressive through the evolution of ideas.

Neschamah is progressive without forgetfulness and without destruction.

The body is the veil of Nephesch, Nephesch is the veil of Ruach, Ruach is the veil of the shroud of Neschamah.

From Ruach and Nephesch influenced by the good aspirations of Neschamah, proceeds Michael, the good angel of the soul. From Nephesch dominating Ruach, and uninfluenced by the good aspirations of Neschamah, proceeds Samael the evil spirit of the souls.

This carries out the good and evil intents of mankind and endeavors to explain why such pure emanations of the Ain Soph can deteriorate into negative qualities.

Quite frequently you will hear the 10. Sephiroth called slightly different names from those given in the first table; for instance, Dr. Jellinek's in his "Beitrage zur Geschichte der Kabbalah, Erstes Heft" published in 1852 calls them as follows:

- | | |
|-----------------------|----------------------------|
| 1. Inscrutable Height | 6. Beauty |
| 2. Wisdom | 7. Firmness |
| 3. Intelligence | 8. Splendour |
| 4. Love | 9. Righteousness |
| 5. Justice | 10. Material Righteousness |

Frequently you will come across two names that are exactly similar in their reading, but the commentators have managed somehow or other to explain this by attributing one power to a different world than the other. Thus in the paragraph above, you will note that both 9 and 10 are termed Righteous; No. 9 has to do with Righteousness in the World of foundation; while No. 10 as it is named with the material world.

The importance of the key I have given for the study of the Kabala will manifest itself when you start to analyze what is known as the "Schemahamphorasch". In Exodus XIV are three verses (19,20,21) which each consist of 72 letters. Now if these three verses be written at length one above the other, the first from right to left, the 2nd from left to right, and the third from right to left, they will give 72 columns of three letters each. Then each column will be a word of three letters, each of which will be 72 names of the Deity alluded in the text on "the beard of the Macroprosopus," and on which many wonderful things that can be done by the expert with the Tetragrammaton is claimed.

By writing all of the verses from right to left instead of as alternately as given above, there will be other sets of 72 names obtainable. I give you an example of this "Schemahamphorasch."

I	)	K	L	H	H	M	I	H	L	A	H	K	A	L	M	O	S	I	V
	)	L	A	Q	R	B	Z	H	A	L	Z	H	K	L	H	L	I	L	H
	)	I	V	M	I	H	L	O	V	D	I	TH	A	H	SH	M	T	I	V
		18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
H	)	M	K	L	L	V	L	A	R	SH	I	H	N	CH	M	I	N	P	L
	)	N	V	H	CH	SH	K	V	I	A	R	A	TH	H	L	I	L	H	V
	)	D	Q	CH	V	R	B	M	I	H	TH	A	H	V	H	I	K	L	V
		36	35	34	33	32	31	30	29	28	27	26	25	24	23	22	21	20	19
V	)	N	N	O	H	D	V	M	O	O	S	I	V	M	H	I	R	CH	A
	)	I	N	M	CH	N	H	I	SH	R	A	L	V	I	H	I	H	O	A
	)	TH	A	M	SH	I	V	H	L	I	L	H	L	K	H	Z	O	M	I
		54	53	52	51	50	49	48	47	46	45	44	43	42	41	40	39	38	37
H	)	M	H	I	R	CH	A	M	D	M	O	I	V	M	H	I	N	P	M
	)	V	I	B	A	B	I	N	M	CH	N	H	M	TZ	R	I	M	V	B
	)	M	I	M	H	V	O	Q	B	I	V	H	B	R	CH	L	M	I	H
		72	71	70	69	68	67	66	65	64	63	62	61	60	59	58	57	56	55

In Hebrew we read from right to left just the reverse of English. Hence Number 1. starts at the right hand side. Thus Number 1 above represents the Hebrew letters VHV, and if we supply the vowels, we secure the name BEHU. I give below the entire list of these 72 names with the vowels supplied. If to each of these trilateral names Al, or Ih, El or Yah be added, the names of 72 angels are obtained, who rule over the 72 quinarities of the degree of the ZODIAC.

The names from the above tabulation likewise are aligned to the four heavens a table of which has been supplied. Thus from number one to number 18 belong to the ATZILOTH or ARCHETYPAL WORLD.

The names numbering 19 to 36 to BRIAH or world of Creation.
The names of 37 to 54 to YETZIRAH or world of foundation
The names of 55 to 72 to ASIAH or material world.

It is assumed that these names rule the various qualities of each world, and from this are made up many of the postulations of the Kabbalist.

1. Vehu	13. Yezei	34. Lehach	46. Auri	59. Harach
2. Yeli	14. Mebah	35. Keveq	47. Aushal	60. Metzzer
3. Sit	24. Chaho	36. Menad	48. Miah	61. Vamet
4. Aulem	25. Nethah	37. Ani	49. Vaho	62. Yehah
5. Mahash	26. Haa	38. Chaum	50. Doni	63. Aunu
6. Lelah	27. Yereth	39. Rehau	51. Hachash	64. Mechi
7. Aka	28. Shaah	40. Yeiz	52. Aumen	65. Dameb
8. Kahath	29. Riyi	41. Hahah	53. Nema	66. Menaq
9. Hezi	30. Aum	42. Mik	54. Neith	67. Aiau
10. Elad	31. Lekab	43. Veval	55. Mabeh	68. Chebo
11. Lav	32. Veshet	44. Yelah	56. Poi	69. Raah
12. Hahau	33. Yecho	45. Sacl	57. Nemen	70. Yebem
			58. Yeil	71. Haiai
				72. Moun

As an example, let us take a name that is familiar, No. 42 MIK. If we add to this EL, as in the table above, we secure the combination reading MIKEL, or as it is commonly written MIKHAEL, which is the table of Archangels given earlier in this paper is shown as No. 6 in the names of the archangels.

In using the Tetragrammaton, No. 6 comes under the rulership of VAU and has much to do with the 6th Sephiroth or Emanation and likewise with Beauty. If it is used for black magic, of which the Kabala makes much use, then it is related to the order of Demons known as TAGARIRIM of which the Arch devil Belphegor has domination. Thus opposed to these demons and its leader, stand the Arch Angel Michael and his army of angels known as Malachim (see table of Orders of Angels).

With the tables given in this paper and the examples cited, one is enabled now to understand much better what the Kabalists have attempted to do.

It is almost a hopeless task, however, to try and literally translate the Hebrew symbols into readable English, and I might add that no two interpreters of Hebrew seem to agree on the translation. This is caused, of course, by the fact that Hebrew is a book language without the proper vowels, and the true Hebrew has been lost to mankind for ages. No one is enabled to pronounce the words correctly, due to the fact that Aramaic was the language of Palestine for many centuries before Christ.

Not only is this difficulty encountered in trying to make something of the books which comprise the Kabala, but the same difficulty is encountered in the interpretation of the Talmud, and of the old scrolls of the Scripture. This accounts for many of the vagaries that exist in Bible Translations, which is another story entirely from what we are now attempting to put in a more understandable light.

An illustration of what I am attempting to impress on you would be contained in the various passages in the Bible of what is meant by "signs". The Kabalists and many astrologers assume the signs to mean

the "Signs of the Zodiac". This is not at all so, for the planets, stars, and luminaries are likewise meant when you read a passage in the Scriptures referring to the "signs" or "Signatures" in the heavens.

As there seems to be a demand for an article such as I have attempted to present above, I shall follow this paper up with several others, with the thought in mind that it will let those students who have the desire to investigate for themselves the intricacies of the Kabala, (which is a life study,) and will reveal to the earnest seeker clues that lead to much metaphysical research.

(This concludes the Twenty-Seventh discourse)

KABALA UNVEILED



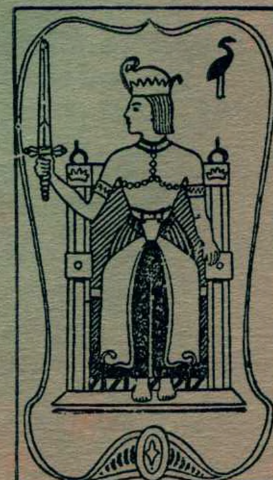
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Secret Discourse

Number.....28.....



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

A KEY TO THE STUDY OF THE KABALA

In the first article of this series on the Key to the Study of the Kabala, we gave a number of tables to assist the student in his researches into this intricate philosophy. In this article we will try and simplify the study of the Literal Kabala. The Kabala has been divided into four parts:

1. The practical Kabala which deals with talismanic and ceremonial magic.
2. The literal Kabala, which is divided into three parts:
 - a. Gimetria, which is an arithmetical method by which each word was replaced by another having the same numerical value.
 - b. NOTARICON, in which selection is made of certain letters according to the rules of the art, these letters being taken from the beginning, middle, or end of the words in a sentence, so as to produce a single word from the combination.
 - c. TEMURAH, in which letters of a word were replaced by others after a definite method.
3. The unwritten Kabala.
4. The dogmatic Kabala.

In this paper we will deal more with the postulations of the Literal Kabala.

The theory of Gimetria involved is that words of similar numerical values are considered to be explanatory of each other, and this theory is also extended to phrases.

The Hebrew letter SHIN, the 21st letter of the Hebrew Alphabet, has a numerical value of 300. It is equivalent to the number obtained by adding up the numerical values of the letters 'Ruach Elohim,' translated literally as 'the spirit of the Elohim.'

Thus SHIN has been used by the Kabalists as a symbol of the spirit of the Elohim. The Hebrew manner of writing 'Ruach Elohim' is RVCH ALHIM.

By referring to any dictionary you will get the pronunciation and numerical values of the Hebrew Alphabet, but for the benefit of those who cannot locate such a dictionary, I tabulate this alphabet for ready reference.

<u>Numerical Value</u>	<u>Hebrew Name</u>	<u>Equivalent in English</u>
1	Aleph	A (silibant)
2	Beth	B Bh
3	Gimel	G Gh
4	Daleth	D Dh
5	He	H
6	Vav	V
7	Zayin	Z
8	Hheth	Hh, ch
9	Teth	T
10	Yodh	Y-J-I
20	Kaph	Kh, K
30	Lamedh	L
40	Mem	M
50	Nun	N
60	Sa-mekh	S
70	Ayin	A (Hard)
80	PE	P Ph
90	Tsa-dhe	Ts
100	Koph	K
200	Resh	R
300	Shin	S, Sh
400	Tav	T, Th

In addition to these 22 letters there are what is known as five final letters, which have a different numerical value, and as it may be necessary to use these in our article we tabulate this also:

<u>Numerical Value</u>	<u>Hebrew Name</u>	<u>English Equivalent</u>
500	Kaph (Finale)	Kh, K
600	Mem "	M
700	Nun "	N
800	Pe "	P, Ph
900	Tsa-dhe	Ts.

We are now prepared to analyze the numerical value of the phrase RVch ALHIM:

R according to the table equals	200
V	6
Ch (or Hh)	8
A	1
L	30
H	5
I or Yodh	10
M	40
Total	<u>300</u>

Thus this phrase is equivalent to the letter SHIN 300.

A great difficulty will be encountered in the literal translations of words and phrases, this being due to the fact that, as I have mentioned, the real pronunciation of Hebrew is a lost art, and as you will note in the above example, RVch, is likewise frequently met with as RVHh. Likewise, ALHIM is met with as ALHYM, or ALHJM. Of course, where only the Hebrew letters are used instead of the Roman letters above, this difficulty is eased somewhat.

Now we must likewise remember that in Hebrew we can very easily take an entirely different meaning in the reading of a word. More especially if we practice this science of Gimetria:

Thus the word AChD, which means unity or one, and AHRH, meaning love, each total to 13.

A equals	1
Ch	8
D	4
	<u>13</u>

A equals	1
H	5
B	2
H	5
	<u>13</u>

The name of the angel MTTRVN, shown in the first paper of this series under the archangels No. 10, METHRATTON; and the name of the DEITY, ShDI, in the table of the Divine names No. 9, each total 314; so the one is taken as symbolical of the other. The angel Methratton is said to have been the conductor of the children of Israel through the wilderness, of whom God says, "My name is in him."

Thus there is likewise a passage in Gen. XVIII 2, VHNH ShLSHh "And lo, three men" equals in numerical value ALV MIKAL BNRAL VRPAL, "These are Mikhael, Gabriel and Raphael", for each of these phrases equals 701.

It is by such numerical values of different passages of the Scriptures that the Kabalists link to each other, what is known as Hidden messages to the initiated, and learned men of the middle ages, who were scholars of the various languages, devoted their entire lives to such research. These scholars attracted to themselves followers, who became in fact not only students but disciples, and hence you will hear much of the various schools of the Kabala, in various parts of Europe and Asia. Each school, of course, taking sides on interpretations that were aggressively combated by other schools.

Naturally these schools were composed of a group of Jews who were endeavoring to learn when the Messiah would come, as Christ had been rejected by all the Jews whether Kabalists, or of the Orthodox fundamentalist sects as the Messiah. From these schools of the Kabala at various times during the middle ages emerged men who were convinced they were the Messiah, and much anguish and peculiar situations arose which forms much of the History of the Jews of Medieval times.

When this "wave of Messiahs" which had swept over Western Asia, Northern Africa and Southern Europe had subsided: The Kabalists, disgusted with the havoc they had played, turned around and tried to prove that Christ had really been the Messiah, and formed many combinations where-

by they endeavored to Christianize the entire Judaism to that faith.

From this new theory has arisen many combinations of the transposition of letters for numbers and this lead to the practice of NOTARICON, which is derived from the Latin word NOTARIUS, a short hand writer.

Of this NOTARICON there are two principal forms. In the first method, every word of a letter is taken for the initial or abbreviation of another word, so that from the letters of a word a sentence may be formed.

Thus every letter of the word BRASHITH, Berashith, the first word in Genesis, is made the initial of a word and we obtain:

BRASHITH RAH ALHIM SHIZBLV ISHRAL ThVRH, which translated literally means, "In the beginning the Elohim saw that Israel would accept the Law."

From this word BRASHITH, Solomon Meir Ben Moses, a Jewish kabalist, who embraced the Christian faith in 1665, and took the name of Prosper Rutgers, formed a number of NOTARICON all having a Christian tendency and by which he converted other Jews to Christianity.

BN RVch AB ShLVShThM IchD ThMIM, meaning "The Son, the Spirit, the Father, Their Trinity, perfect Unity.

BN RVch AB ShLVShThM IchD ThOBVDV: "The Son, The Spirit, the Father, ye shall equally worship their Trinity."

BKVRI RASHVNI ASHR ShMV ISHVO ThOBVDV: "Ye shall worship My first born, My first, Whose Name is Jesus."

BEVA RBN ASHR ShMV ISHVO ThOBVDV: "When the Master shall come Whose Name is Jesus ye shall worship."

BThVLH RAVIH ABCH ShTHLDISHVO ThASHRVH: "I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed."

BOVGTh RTZPIM ASHThR ShGVPI ISHVO ThAKLV "I will hide myself in cake (baked with) coals, for ye shall eat Jesus, My Body."

The second form of NOTARICON is the exact reverse of the first. By the initials or finals, or both, or the medials, of a sentence, are taken to form a word or words. Thus the Kabala is called ChKlH NSThRH, "the secret wisdom", and if we take the initials of the two words CH and N, we form by the second kind of NOTARICON the word ChN "Grace".

Similarly from initials and finals of the word MI IOLH LNV HShMIMH, "Who shall go up for us to heaven?" (Deut. XXX, 12), are formed MILH, "Circumcision", and IHVH, the Tetragrammaton, implying that God hath ordained circumcision as the way to heaven.

TEMURAH is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet,

and thus from one word another word of totally different othography may be formed. Thus the alphabet is bent exactly in half, in the middle, and one half is put over the other; and then by changing alternately the first letter or the first two letters at the beginning of the second line, twenty-two commutations are produced. These are called the "Table of Combinations of TZIRUPH". As an example, we give the method called ALBTh, thus.

11	10	9	8	7	6	5	4	3	2	1
K	I	T	CH	Z	V	H	D	G	B	A
M	N	S	O	P	Tz	Q	R	Sh	Th	L

Each method takes its name from the first two pairs composing it, the system of pairs of letters being the groundword of the whole, as either letter in a pair is substituted for the other letter.

Thus ALBTh, from RVCh, is formed DTzO. The names of the other 22 methods are ABGTh, AGDTh, ADEG, AHBD, AVBH, AZBV, AchBZ, ATBCH, AIBT, AKBI, ALBK, AMBL, ANBM, ASBN, AOBS, APBO, ATzBP, AZBTz, ARBQ, ASHR, and AThBSH. To these must be added the modes ABGD and ALBM. Then comes the "Rational Table of Tziruph", another set of 22 combinations. There are also three "Tables of commutations," known respectively as the Right, the Averse, and the Irregular. To make any of these a square containing 484 squares, should be made and the letters written in. For the "Right Table" write the alphabet across from right to left; in the second row of squares do the same, but begin with B and end with A; in the third begin with G and end with B; and so on.

For the "Averse Table" write the alphabet from right to left backwards, beginning with Th and ending with A; in the second row begin with Sh and end with Th, etc.

The "Irregular Table" is entirely too long to describe, and will be of no avail to you without a personal teacher and about two years' study.

Besides all these, there is a method called Thashraq, which is simply writing a word backwards.

There is one more very important form called "The Kabala of the Nine Chambers", or AIQ BEKAR.

This table I gave in an article published in the Digest under "Numerology". For the benefit of those who did not read this article I tabulate it herewith; however, in a slightly different form.

300	30	3	200	20	2	100	10	1
Sh	L	G	R	K	B	Q	I	A
600	60	6	500	50	5	400	40	4
M	S	V	K	N	H	Th	M	D
Final			final					
900	90	9	800	80	8	700	70	7
Tz	Tz	T	P	P	Ch	N	O	Z
final			final			final		

Sometimes this method is used as a cipher, by taking the portions of the figure to show the letters they contain, putting one point for the first letter, two for the second, etc. Thus the right angle containing AIZ, will answer for the letter A if we have three dots or points within it. Again a square will answer for H, N K final, according to whether it has one, two, or three points respectively placed within it. But there are many more ways of employing the Kabala of the 9 Chambers.

In the next article I will describe certain hidden meanings in the shapes of the Hebrew letters.

(This concludes the Twenty-eighth discourse)

KABALA UNVEILED

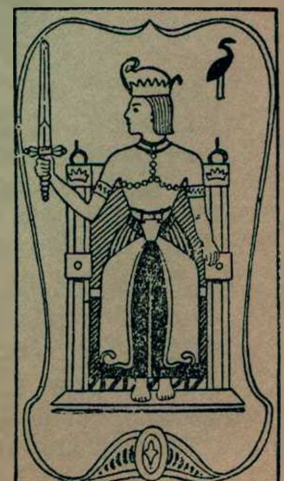


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Secret Discourse

Number.....29.....

By
FRATER AQUARIUS,
Scribe



A KEY TO THE STUDY OF THE KABALA

To the One Privileged:

Continuing our study of the Literal Kabala, there are certain meanings hidden in the SHAPE of the letters of the Hebrew alphabet. As I have explained before, some of the Hebrew letters have a different shape when they are finals than when used at the beginning or middle of a word. A table of these final letters has been given to you. Thus in some cases a final letter is placed in the middle of a word; again other letters are written in a size larger or smaller than the rest of the manuscript, or in a letter being turned upside down.

For example, the shape of the Hebrew letter ALEPH, (A) is said to symbolize a VAV (V) between a YOD (I) and a DALETH (D); and thus the letter itself represents IVD (YOD). Similarly the shape of the letter HE (H) represents a DALETH (D) with a YOD (I) written at the lower left hand corner and so forth.

In Isaiah IV 6 and 7, the word LMRBH, (Lemarbah), for multiplying is written with the character for M final in the middle of the word, instead of with the ordinary initial and Medial M. The consequence of this is that the total numerical value of the word, instead of being

30	
40	
200	
2	
5	
—277	is
	30
	600
	200
	2
	5
	—837

which by using the method of Gimetria changes the word to ThTh Zl (Tat Zal,) and becomes "The profuse Giver", instead of the literal reading of these two verses.

In Deuteronomy VI, 4, is the prayer of the Jews known as the "Shema Yisrael", this is the confession of faith of the Jews and is used in every service of that religion whether of the Orthodox, Conservative or Radical Reform branches. It is the last prayer offered at the time of transition. The prayer begins "ShMO IShRAL IHVH ALHINV IHVH AChD" "Hear, O Israel, the Lord Thy God is One". In this verse the terminal letter O in ShMo, and the D in AChD are written much larger than the other verses of the text. The kabalistical symbology contained in this circumstance is explained: The letter O being of the value of 70 shows that the law may be explained in seventy ways, and the D equals 4, the four cardinal points and letters of the Holy Name. The first word, ShMO, has the numerical value of 410, the number of

years of duration of the first temple. The usual way of spelling this word ShMO is Shemai; and the usual way of spelling the Holy Name IHVH, is ADONAH, thus using the word LORD instead of JEHOVAH.

With complexities of this nature, and a set of rules set up by the students of the Middle Ages, it becomes very apparent that it requires a high class scholarship in the Hebrew language to correctly interpret the Literal Kabala.

The examples that have been given you, will of course help you in your readings and studies, but more important than this, it will impress on your consciousness the reason for the many contradictions and uncertainties of this philosophy.

I have taken many of my examples from the work of S.L. MacGregor Mathers, due to the fact that he consistently follows the examples of the School of the Kabala of the Middle Ages, rather than that of the French School headed by Levi, whose translations have in many instances taken on a form of the "Practical Kabala" used in ceremonial magic. Unfortunately, most Western Kabalists and schools that while they would be very indignant were you to assert they were Kabalists, follow Levi literally. This is more prevalent in America than in Europe. These Schools call themselves Esoteric, Rosicrucian, New Thought and so forth, and have copied copiously from the Kabala and given it to their pupils as mystically revealed. The AMORC, the only true Rosicrucian Order, knowing this, has again and again warned its students of this fact, and the purpose of this series of articles is to enable you to trace for yourself the source of information these schools are peddling as a cloak for book-selling and other forms of imposture.

With this explanation, let us continue our analyzing of the Literal Kabala.

It is to be further noted with regard to the first word of the Bible BRASHITH, that the first three letters BRA, are the initial letters of the name of the three persons of the Trinity;

BN	(Ben)	The Son
RVCH	(Ruach)	The Spirit
AB		The Father.

Furthermore, the first letter of the Bible is B, which is the initial of BRKH, (Blessing); and not A. which is ARR, (cursing).

Again the letters BRASHITH, taking their numerical powers, express the number of years between Creation and the Birth of Christ.

B	(in this case equals)	2000
R		200
A	(in this case equals)	1000
Sh		300
Th		400
I		10
		<hr/> 3910

Picus de Mirandola gives the following working out of BRAShITH: By joining the third letter A to the First B, we secure AB or Father.

If to the first letter B, doubled, we add the second letter R, it gives BBR (Bebar) in or through the Son.

If all the letters be read except the first, it makes RAShITH, "the beginning".

If with the fourth letter Sh, the first B and the last Th be connected it makes ShBTh, Shebeth ("the end or rest".)

If the first three letters be taken, they make BRA, Bera "Created".

If omitting the first, the three following be taken, they make RASh, Rash, which equals "a head".

If omitting the first two the next two be taken they give ASh "fire".

If the fourth and last be joined ShTh, it gives "Foundation".

If the second letter be put before the first it makes RB "great".

If after the third be placed the fifth and fourth, it gives AISh, "man".

If to the first two is joined the two last, it gives BRITH, which means "Covenant".

If the first be added to the last it gives ThB which means "good".

Now taking the whole of these mystical anagrams in proper order, Picus makes the following sentence out of this word BRAShITH: Through the Son hath the Father created the Head which is the beginning and the end, the fire-life and the foundation of the supernal man (the Adam Kadmon) by His righteous covenant."

This sentence in fact forms the epitome of the teachings of the "Book of Concealed Mystery".

We now come to the "Unwritten Kabala", and this is a part of the doctrine that it is claimed has never been written and is only transmitted orally, and contains the inner secrets of the philosophy. If the practice of the Literal Kabala which we have explained in much detail in the last two articles is so complicated, you can imagine how much mystery has been made of this part. No writer has ever put any of it in writing, and from my investigations it is apparent that there is only one reason for this. The Kabala is the child of the middle ages, when mankind was struggling out of the Era of Darkness which had come over the Known World, due to the bigotry of rulers, who feared for the continuance of the Christian religion. The Church, which presumed to represent the Catholic Church, but which it did not, controlled all the rulers and through them burned and destroyed all documents that had been amassed by the learned through the ages. Mankind was not to

be denied knowledge, and more especially esoteric knowledge, and hence we have inherited a vast number of books written by our struggling forebears, which contained to the best of their ability their conceptions of the Deity and the foundation of the Universe, and the purpose of man being born and evolving. Some of the postulations were so far fetched and visionary that it could not be readily put in writing and hence were formed schools which only gave this "inner work?" to the disciples of the school. This superstition has continued to the present day as to the "unwritten work", and has absolutely no foundation. You will begin to comprehend this as we go into Dogmatic Kabalism. No knowledge has ever been denied by the Cosmic to the earnest student, and mankind in ages to come will have much to thank the AMORC and its kindred schools of Arcane Science, for during the Dark Ages continuing their investigations along a sane line, and handing to posterity not SECRETS but results of experiments and Cosmic guidance. Were it not for schools of this character, mankind today would be struggling along visionary and fantastic paths, floundering to ascertain the Truth.

The harm done by this "Unwritten Kabala" is that it has permitted individuals to form so-called esoteric Orders and Schools, that cannot bear the investigation of True Light. The adherents of these Schools become so disgusted, if they are earnest students, that they cease their search for Light, and mankind is retrograding instead of being in a cycle of evolution for higher things. For this reason ONLY, has the AMORC all over the world, thrown open its doors to all men and women, that they may know that the Cosmic Laws are still available in a simple, refined method of study for all who seek. And it is for this reason ALONE that the clandestine orders are striving so hard to keep their heads above water, and attacking and endeavoring to destroy the pure Pristine Orders.

Thus I have endeavored to explain what the "Unwritten Kabala" consists of. There is no such thing, consequently it cannot be explained dogmatically.

The Dogmatic Kabala contains the doctrinal portion. While there are many, many treatises of various kinds, they can be reduced to the following:

1. The Sepher Yetzirah (Book of foundation)
2. The Zohar (Book of Splendor)
3. The Sepher Sephiroth (Book of Emanations)
4. The Asch Metzareph and its symbolism.

The Sepher Yetzirah treats of the cosmogony as symbolized by ten numbers and 22 alphabets (Hebrew), which it calls the 32 paths.

The Zohar consists of the following books:

1. SIPHRA DTZENIOUTH, or "The Book of Concealed Mystery" which is the root and foundation of the Zohar?
2. The IDRA RABBA QADISHA "The Greater Holy Assembly".

3. IDRA ZULA QADOSHA, or "The Lesser Holy Assembly."
These three books treat of the gradual development of the creative Deity, and with Him the Creation.
4. The Beth Elohim, "House of the Elohim". This treats of angels, demons, elemental spirits and souls.
5. "The Book of the Revolutions of Souls" which is an expansion of the latter book, The Beth Elohim.

The Sepher Sephiroth describes the gradual evolution of the Deity from negative into positive existence.

The Asch Metzareph, or "Purifying Fire", is hermetic and alchemical, and little is written on it, and what is written is so hard to understand that a conclusion must of necessity be had that it is founded too much on fancy and not arranged in logical sequence.

In the next article we will go into some of the principal doctrines of the Kabala and what problems they attempt to solve.

(This concludes the Twenty-Ninth discourse)

KABALA UNVEILED

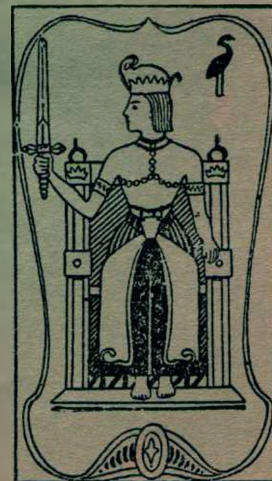


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Secret Discourse

Number.....30.....

By
FRATER AQUARIUS,
Scribe



A KEY TO THE STUDY OF THE KABALA

To the One Privileged:

The principal doctrines of the Kabala are designed to solve the following problems.

1. The Supreme Being, His nature and attributes.
2. The Cosmogony.
3. The creation of angels and man.
4. The destiny of angels and man.
5. The nature of the soul.
6. The nature of angels, demons and elementals.
7. The import of the revealed law.
8. The transcendental symbolism of numerals.
9. The peculiar mysteries contained in the Hebrew letters.
10. The equilibrium of contraries.

The "Book of Concealed Mysteries" opens up with the statement that it is the book of equilibrium of balance. Equilibrium is of course that harmony which results from the analogy of contraries, it is the dead centre where, the opposition of opposing forces being equal in strength, rest succeeds motion. It is the central point. It is the "point within the circle" of ancient symbolism. It is the living synthesis of counterbalanced power. Thus form may be described as the equilibrium of light and shade; take away either factor, and form is viewless. The term balance is applied to the two opposite natures in each triad of the Sephiroth, their equilibrium forming the third Sephira in each ternary. This doctrine of equilibrium and balance is a fundamental kabalistical idea.

The AMORC goes into this subject of equilibrium from a more secure and sensible view-point. In fact without going into the vagaries and fancies of the Kabala it gives to its students the full laws of these subjects in such a manner, that every student can apply the laws in his or her experiments, and thus instead of a philosophy of what might be, the students are enabled to prove the laws.

Thus this "Book of Concealed Mystery" goes on further to state that this "Equilibrium hangeth in that region which is negatively existent."

What is negative existence? What is positive existence? The distinction between these two is another fundamental idea, To define negative existence clearly is impossible, for when it is distinctly defined it ceases to be negative existence; it is then negative existence passing into static condition. The Kabalists overcome this by shutting out from mortal comprehension the primal AIN, the negatively existing One, and the Ain Soph, the limitless expansion, while of even the Ain Soph Aur, the illimitable Light, only a dim conception can be formed.

Here again the AMORC in its esoteric grades is enabled to give to its students a clear conception of the Deity, which the Kabalists endeavor to fathom by so many methods which to say the least are wild and crazy, and lead one to despair if you endeavor to follow "Ariadne's Thread"

of the Kabala in any of the 10 principal doctrines enumerated above. True, a study of these doctrines is useful for a purpose of comparison.

Eliphas Levi in his "Histoire de la Magie" states that the Kabbalists have a horror of everything that resembles idolatry; they, however, ascribe a human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living and loving Infinite One. He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. In this doctrine they, of course, are no different than nearly every conception of the Deity, and they finally fall back on the name of the Deity, "I am that I am", which is no answer at all to the material question of man, as to whom the Deity is or represents.

The AMORC answers this question much more satisfactorily in its postulations, always bearing in mind a quotation from Proclus, one of its earnest investigators. "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner."

We now come to the consideration of the first Sephira, the Number One, the Monad of Pythagoras. In this number the other nine Sephiroth are hidden. It is indivisible; also incapable of multiplication; divide 1 by 1 and 1 remains; multiply one by one and one remains. Thus this number is a fitting representative of the great unchangeable Father of all. The Kabbalists overcome the difficulty of a number which can neither be divided by itself nor multiplied by itself by the postulation that if we desire to add to it it must be done BY REFLECTION OF ITSELF. This conforms to the rule of vibrations, for the number one vibrates alternately from changelessness to definition, and back to changelessness again.

The name of the first Sephira is Kether, the Crown.

The Divine Name attributed to it is the Name of the Father given in Exod. III, 4. AHIH, "I am". It signifies Existence.

Among the Ephithets applied to it, as containing in itself the idea of negative existence depending back from it, are:

TMIRA DTHIRIN, The Concealed of the Concealed.
OTHQA DOTHQIN, the Ancient of Ancient Ones.
OTHQA QDISHA, The Most Holy Ancient One.
OTHQA, The ancient One.
OTHQ IVHIN, The Ancient of Days.

The first Sephira is also called:
NQDH RASHVNH, The Primordial Point.
NQDH PSHVTH, The Smooth Point.
RISHA HVVRH, The White Head.
RVM MOLH, The Inscrutable Height.

Besides all these there is another very important name applied to this Sephira as representing the great Father of all things. It is ARIK ANPIN, the Vast Countenance or Macroprosopus.

The entire Ten Sephiroth represent the Heavenly Man, or Primordial Being ADM OILAH, or Adam Aullah.

Under this Sephira are classed the angelic order of ChIVTh HQDSh, or holy living creatures, the cerubim or sphinxes of Ezekial's vision and the Apocalypse of John.

The first Sephira contained the other nine, and produced them in succession.

The number 2 or Duad. The name of the Second Sephira is Chokmak, Wisdom, a masculine active potency reflected from Kether. As in the tables given in the first article of this series, this second Sephira is represented in the Divine names as Ih, and IHVH, and among the angelic hosts by AVPNIM, the Wheels. It is also called AB the Father. Hence this postulation of masculine potency.

The 3rd Sephira, or Triad, is a feminine passive potency, called BINAH, the Understanding, and is a co-equal with the 2nd CHokmah. It is also called AMA, Mother, and AIMA the great productive mother, who is eternally cojoined with AB the Father, for the maintenance of the universe in order.

The number 4 is produced by a union of the 2nd and 3rd Sephiroth, and is called, CHESED Mercy or Love.

The number 5. From this emanated the feminine passive potency GEBURAH, strength or fortitude, or DIN Justice.

The number 6. From 4 and 5 issued this Sephira called Tiphereth, Beauty or Mildness. Thus by a union of justice and mercy we obtain beauty, and the second Trinity of the Sephiroth is completed.

The 7th Sephira is NETZACH or firmness and victory..

The 8th HOD or splendor.

The 7th and 8th produced the 9th YESOD, the foundation or Basis. Thus yielding the 3rd Trinity of the Sephiroth.

Sephiroth 4,5,6,7,8,9, form what is known as the SOIR ANPIN or Lesser Countenance, or Microprosopus.

From the 9th Sephira came the 10th and last MALKUTH, the Kingdom, and also the Queen Matrona, the inferior mother, the Bride of the Microprosopus.

Now each of these Sephiroth will be in a certain degree androgynous, for it will be feminine or receptive with regard to the Sephira which immediately precedes it in the sephirotic scale, and masculine or

transmissive with regard to the Sephira which immediately follows it. There is, however, no Sephira before Kether, nor is there a Sephira that succeeds Malkuth. There is a connecting link between the Sephiroth and this is RUACH, or spirit, which the Kabalists say is the hidden influence.

From this postulation there is assumed to be a TRIPLE TRINITY, the upper, the lower and the middle. Now these three are represented thus:

The SUPERNAL, or upper,	represented by the CROWN or Kether
The middle	" " " King or Father CHOKMAH
The lower	" " " Queen or Mother, BINAH.

This Trinity is the greatest of the three.

There is likewise a postulation of the Kabalists that in the world the Sephiroth are represented by:

Rashith Ha-Galgalim, the commencement of whirling motions, the 'primum mobile.'
Masloth, the sphere of the Zodiac.
Shabbathai, rest, Saturn.
Tzedeq, righteousness Jupiter.
Madim, vehement strength, Mars
Shemesh, the solar light, The Sun
Nogah, Glittering Splendour, Venus
Kokab, the Stellar light, Mercury
Levanah, the lunar flame, the Moon
Cholom Yesodoth, the breaker of foundations, the elements.

The Sephiroth are further divided into three pillars:

The right hand pillar of Mercy, consisting of the 2nd, 4th and 7th emanations.
The left hand pillar of Judgment, consisting of the 3rd, 5th & 8th.
The middle pillar of Mildness, consisting of the 1st, 6th, 9th and 10th emanations.

Thus we secure from their totality and unity, the ten Sephiroth representing that much quoted postulation, the archetypal man, ADAM KADMON, the Protogonos.

Now if you will carefully investigate many of the 20th Century book-publishing schools, which trade as occult institutions, you will see that they get their postulations not psychically, or cosmically, but rather from the Kabala. For in every work of the Kabala it is declared that the first triad of the Sephiroth, represents the intellectual world. The second corresponds to the moral world, and the third represents power and stability and is called the material world.

In the Kabala these three aspects are called ANPIN, or faces. Thus the TREE OF LIFE, Otz Chaim, is formed; the first Triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, the three feminine on the left, while the four uniting Sephiroth are placed in the Center. THIS IS THE KABALISTIC TREE OF LIFE, on which all things depend. You will see that there is a considerable analogy between this and the tree YGGDRASIL of the Scandinavians.

THE SEPHIROTH.
AIN SOPH THE LIMITLESS ONE.

Left Pillar
Justice

Middle Pillar
Mildness

Right Pillar
Mercy

MACROPROSOPUS
or
The Vast Countenance

The White Head 1. The Ancient One
KETHER-The Crown
EHEIEH-Existence

The Primordial Point

The Smooth Point

The Inscrutable Height

First Trinity
INTELLECTUAL WORLD

3
BINAH-Intelligence
JEHOVAH
The Mother Supernal

2
Chokhmag - Wisdom,
Yah
The Father

Pachad Fear
5
GEBURAH-Strength
Eloah
Din-Justice

Second Trinity
MORAL WORLD

Magnanimity
4
CHESED-Mercy
EL
Gedulag-Greatness

MICROPROSOPUS
The Lesser Countenance

6
TIPHERETH-BEAUTY
Elohim
The King

8
Hod-Splendour
Elohim Tzbaath

Third Trinity
MATERIAL WORLD

7
Netzach-Victory
JEHOVAH-TZABAOTH

9
YESOD-Foundation
EL CHAI

10
THE QUEEN

The Bridge of the Microprosopus
MALKHUTH-The Kingdom
The Inferior Mother
ADONAI
Shekhinah

The above diagram gives you a bird's-eye view of this arrangement of the Sephiroth.

KABALA UNVEILED

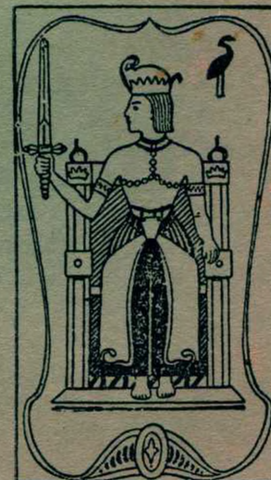


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Secret Discourse

Number 31

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

In our previous lessons we have touched on some of the history of the Kabala and its rise in medieval times. It now is our purpose to enlarge on the history of this theosophistic philosophy so as to enable us to trace its true foundation.

We stated that the Kabala compared the Universe in resemblance to a giant tree with a wealth of branches and leaves, whose roots are the Sefiroth, sometimes called Sephiroth; or that it is a closely wrought chain, the last link of which hangs in a higher world; or, a great sea, which is constantly filled from an eternally flowing source.

The human soul in particular is a privileged citizen of the higher world, is in immediate connection with the entire 10 Sefiroth, and consequently it can exert some influence on them, and even on the Deity. By virtue of its moral and religious conduct the soul can increase or diminish the flow of grace from the Deity, through the channel of intermediary beings, its good actions causing an uninterrupted flow, and its evil conduct occasioning its discontinuance.

The Kabalists claimed the people of Israel were especially chosen to promote the fulness of grace, and therefore the preservation of the world. For that purpose they received the Revelation of the Law, with its 613 religious ordinances, in order to act on the Sefiroth through every religious act, and, so to speak, compel the dispensing of their bounty. The ceremonies consequently have a deeply mystical meaning and imperishable importance; they constitute the magic means whereby the whole universe is supported, and blessed. "The righteous man is the foundation of the world." The Temple, and the sacrificial service especially, had a particularly deep significance in keeping alive the connection of the lower world and the higher.

The Earthly Temple corresponded with the Heavenly Temple (The Sefiroth). The priestly blessing, which was pronounced with the ten fingers raised, prompted the Ten Sefiroth to pour out their gracious gifts upon the lower world.

After the destruction of the Temple, prayer took the place of sacrifice, and accordingly prayer has a peculiar, mystical importance. The prescribed ritual has an unfailing effect, if the worshipper knows how to address himself, on any particular occasion, to the proper Sefirah, for prayer must be addressed only to it, and not directly to the Deity. The mystery of prayer assumes an important place in the Kabala. Every word, even every syllable in the prayers, every movement made during worship, every ceremonial symbol is interpreted by the Kabala with reference to the higher world.

The Kabalists took special interest in the mystical explanation of the religious laws of Judaism. This was the center of gravity of their system.

The vital importance to Judaism of the doctrine of retribution and inquiry into the condition of the soul after death was greatly dwelt

upon. Starting from the doctrine that all souls had been created in the beginning, the Kabala taught that these souls were destined to enter upon an earthly life, to pass into bodies, and to remain connected with them for a certain period of time. The soul during its earthly life was subjected to the test whether, in spite of its connection with the body, it can keep itself pure from earthly grossness. If it can do this, it ascends purified after death to the domain of the spirits, and becomes a part of the world of the Sefiroth. If, on the other hand, it becomes tainted with earthliness, it is compelled to return to bodily life (BUT NOT MORE THAN THREE TIMES) till, after repeated tests, it can soar aloft in a pure state.

On the doctrine of the transmigration of the soul, an important point of the Kabala, was based its doctrine of reward and punishment. The sufferings to which the pious, apparently without cause, are subjected on earth, serve the purpose of purifying their souls. God's justice, therefore, ought not to be questioned, if the righteous are unfortunate, and the godless are prosperous.

As most souls during their earthly existence become lost in sensuality, forgetting their heavenly origin, and therefore are obliged to wander through new bodies, it happens that the larger number of souls are such as are born again, while new souls rarely come on earth. ?

Through the sinfulness of man, whereby the same souls repeatedly enter bodies, the great redemption is postponed, for the new souls cannot come into existence, the world being almost entirely filled by old ones. The great time of grace, the spiritual completion of the world, cannot come until all created souls have been born on earth. Even the soul of the Messiah, which like others abides in the spiritual world of the Sefiroth in its pre-mundance existence, cannot appear until every soul has dwelt in a body. The soul of the Messiah will be the last soul, and the Messiah will therefore only come to the end of days. Then at length the great jubilee will arrive, when all souls, purified and refined, will have returned from earth unto heaven. The furtherance and hastening of this time of grace depends, therefore, on the wisdom and religious conduct of the righteous. The adepts in the Kabala thus acquired extraordinary importance; they were sureties, not only for Israel, but for the whole order of the world, for through their conduct they might hasten the birth of the soul of the Messiah, the last in the storehouse of souls.

In this very brief discussion of the doctrine of the TRUE KABALA we have hit what might be termed the high points of this philosophy. It shows clearly that the so-called revealers of the Kabala had in some faint manner contacted the Ancient Mystery Schools, taken from the teachings much that was very Ancient and added to it much that these Arcane Schools never taught.

It remained for some three centuries a somewhat pure philosophy based on the doctrine of the redemption of all souls, so that this age of earthly experiences of the soul would be terminated.

True, in that period there were many fantastical theories formulated by its students and adherents, mostly those of Spanish students, who were greatly influenced by the Arabian mysteries and philosophies, with which they had intimate contact, as Spain was still under the dominion of this School of philosophy.

In the last three decades of the 16th Century the Kabala gained sole mastery in Palestine, and here it was turned into a doctrine that conjured up apparitions, and encouraged orgies of mysticism. It spread thence over the whole of Turkey, Poland, Germany and Italy, darkening and confusing men's minds, having an evil influence upon their hearts, allowing no healthy thought to appear, or branding such thought as heretical and sinful.

Once again, as in the early days of Christianity, Galilee, especially the district of Safet, became the scene of a host of evil spirits, of people possessed with devils, which challenged mystic exorcism, and revealed profound mysteries; and it is impossible to say whether the possessed appeared in consequence of the exorcisers, or the latter of the former. It was a period of Kabalistic mania, coincident with profligacy and moral degradation, and its victims despised not only the sciences, but even the Talmud in its exhortations to sobriety. This tendency was aggravated by two men, who by fanaticism and visionary extravagance infected a continually widening circle. These were ISAAC LURYA and his disciple CHAYIM VITAL CALABRESE.

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KABALA UNVEILED

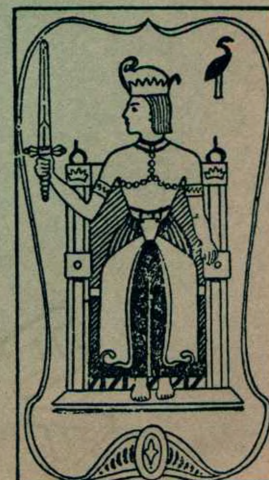


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Secret Discourse

Number 32

By
FRATER AQUARIUS,
Scribe



To the One Privileged:

Isaac Luyra Levi, (born in Jerusalem in 1534, and died 1572) was descended from a German family. Left an orphan at an early age by the death of his father, young Isaac came to Egypt, to the house of a rich uncle, Mardochai Francis, a tax-farmer, and began to study the Talmud. The dry study of the Talmud, which filled the mind with voluminous learning, unfruitful hairsplitting, and mere formulas, yet failed to satisfy the wants of the heart, seems to have become repugnant to Luyra, and to have driven him to fantastic mysticism. He preferred the awful loneliness of the Nile country to the noise of the school; abstraction in worlds of mysticism and devout praying to working out intellectual problems.

He was greatly attracted to the Zohar, which had been printed for the first time, and widely spread abroad, had become accessible to everybody. The more familiar he became with the Kabala through his absorption in the sounding emptiness of the Zohar, the more did he seek solitude, and the less intercourse he had with men.

He even neglected his young wife, only visited his house from Sabbath to Sabbath, and spoke little, that little being in Hebrew.

Luyra is said to have spent several years in solitude in this manner, and the result was that like all whose reason is weaker than their imagination, he became a confirmed visionary. The mystic book, the Zohar, his constant companion in this seclusion, aided in exciting his imagination. Although familiar with the history of the Zohar and of its being exposed in Spain as a book of Moses de Leon, and that it had evolved out of Moses de Leon's own consciousness, and had been written by him with his own hand, Luyra reasoned that it was really the work of that sage Simon bar Yochai, and that it was of divine revelation to that philosopher and he therefore persisted in seeing in it high allusions and profound wisdom. In this heated imagination he even saw Elijah, the teacher of the mysteries, face to face.

But what did the prophet Elijah, or the Zohar, or rather his own heated imagination, reveal to him? First, he took the trouble to put system, unity, and logical order into the confusion and intricacies of the Zohar, as if connected thought could be expected in the idle chatter of a half imbecile. The hermit of Cairo sought to deduce from it how God had created and ordered the world by means of mystic numbers (Sefiroth), or how the Godhead revealed itself in the forms of substances, or how it concentrated itself in order to project the finite nature of created things from its own infinitude.

Thus he evolved an extraordinary complicated system of powers and opposing powers, forces and counterforces, and degrees (parsophin), in the four spheres of Separation, Creation, Foundation and Transformation; and he clothed these empty abstractions with such wondrous names, that he afterwards complained, with reason, that no one could understand his mystic system. Yet Luyra looked upon this intricate and complex theory of the creation as only a kind of introduction to what seemed to him a much more important and practical part of the Kabala,

whereby the divine order of the world (Olam ha-Tikkun) could be brought about. This practical Kabala of Luyra rests upon a not less marvelous doctrine of souls, also based upon the visions of the Zohar.

Our souls, he says, reflect the close connection between the finite and infinite, and therefore have a manifold character. The whole of the soul material to appear in temporal life, was created by Adam, but each soul, according to its higher or lower degree, was fashioned in form, or with the first man, out of the high or low organs and forms. Accordingly there are souls of the brain, the eyes, the hands and the feet. Each of these must be regarded as an effluence, or spark (Nizuz), from Adam. By the first sin of the first man--for the Kabala finds original sin necessary for its fanciful creations--the higher and the lower, the superior and the inferior souls, good and evil, become confused and mingled together. Even the purest beings thereby received an admixture of evil and the devilish element of the "husk" (Kelifa).

But the moral order of the world, or the purification of the first man, cannot be brought about till the consequences of original sin, the confusion of good and evil, are obliterated and removed. From the most evil part of the soul material emanates the heathen world; the people of Israel, on the other hand, come from the good part. But the former are not quite without an admixture of the original good, while the latter are not free from an admixture of the corrupt and demoniac.

This imperfection gives the continual impulse towards sin, and hinders the chosen fragment of the human race from following the law of God, the Torah. The messianic period will put an end to the disturbance of divine order arising from the first sin, or abolish the disorder that has crept in, and will introduce, or see introduced, the divinity of the world. Therefore, a complete separation of good from evil must take place, and this can only happen through Israel, if it or each of its members will lose or cast away the admixture of evil. For this purpose, men's souls (especially those of the Israelites) have to wander through the BODIES OF MEN and ANIMALS, and even THROUGH RIVERS, WOOD and STONES.

The doctrine of the transmigration of souls forms the center and basis of Luyra's Kabala, but he has peculiar development in the idea. According to this theory even the souls of the pious must suffer transmigration, since even they are not free from the taint of evil; there is none righteous on the earth, who does only good and sins not. In this way Luyra solved the difficulty, which former Kabbalist writers could not overcome.

But this separation of the good and the evil elements in the world's material soul, the expiation and obliteration of the original sin, or the restoration of the divine order in Adam, would require a long series of ages, owing to the impulse toward sin continually present. There are, however, means of hastening this process, and this was really the original doctrine that Luyra enunciated.

Besides the transmigration of our souls, sinful and subject to demonic forces as they are, there is another mode of expiation, the elevation

and impregnation of the soul (Ibbur, superfoetation.) If a purified soul has neglected religious duties here on earth, or has had no opportunity of fulfilling them, it must return to earthly life, attach itself to the soul of a living human being, and unite and coalesce with it in order to retrieve this neglect. Or again, the departed spirits of men freed from sin appear again on earth to support the weak and wavering souls which cannot attain to good by their own efforts, strengthen them and lead them to the final goal. These pure spirits combine with the weak spirits or weaker souls still struggling, and form a union with them, provided that they have some affinity with one another, i.e., if they originate from the SAME SPARK or ORGAN of ADAM, since as a rule only similar (Homogeneous) souls attract each other, while on the other hand dissimilar (Heterogeneous) souls repel each other. According to this theory the banishment and dispersion of Israel have for their purpose the salvation of the world or of men's souls. The purified spirits of pious Israelites unite with the souls of men of other nationalities in order to free them from the demoniacal impulses that possess them.

Isaac Luyra imagined a complete system of the transmigration and combination of souls. It also seemed to him important to know the sex of a soul, for feminine souls are found in masculine bodies, and vice versa, according to the transmigration and attraction in each case. It is especially important in contracting a marriage to know whether the souls of man and wife harmonize with each other in respect of origin and degree.

By means of this secret the visionary of Cairo expected to solve the other mystery, namely, how good spirits may be conjured down from heaven, and in a measure be compelled to enter the bodies of living men, and thus made to divulge revelations of the world beyond. Hereby he believed he held the KEY to the KINGDOM of the MESSIAH and the regeneration of the world. Luyra believed that HE POSSESSED THE SOUL OF THE MESSIAH of the branch of JOSEPH, and that he had a Messianic mission. He saw spirits everywhere, and heard their whispers in the rushing waters, the movements of the trees and grasses, in the song of the twittering birds, even in the flickering of flames. He saw how at death the souls were set free from the body, how they hovered in the air, or rose out of their graves. He held intimate intercourse with the saints of the Bible, the Talmud, and with the rabbis, in particular with Simon bar Yochai, the reputed author of the Zohar. In short Luyra was a ghost-seer and raiser of the dead, arousing hopes of the coming of the Messiah by Kabalistic jugglery, but with all this fanaticism he was sober and sophisticated. He introduced the casuistry of the Talmud in the Kabala.

In Egypt, Luyra found little favor with his labyrinth of higher worlds and his theories of creation and redemption. To realize his scheme of redemption he migrated with his wife and child to Safet, the Jerusalem of mysticism, where the mystic doctrine flourished, and the Zohar, the spurious work of Moses de Leon, was exalted to the same level as the Torah. Almost the whole college of rabbis and chief leaders of Safet were Kabalists. This place was at the time a flourishing city inhabited only by Jews. The members of the community knew little of the oppression or the cares of life, and so the Kabalists could spin mysti-

cal theories to their hearts' content. The Kabalists of this place had gone so far in their imitation of Catholicism that they had adopted auricular confession and the adoration of martyrs. And this was the stage on which Luyra, the creator of the NEW KABALA, was to originate new aberrations.

Here he met a still greater visionary, an Italian, Chayim Vital Calabrese (born 1543, died 1620), whose father, a copyist of the scrolls of the Torah, had travelled to Palestine from Italy. Vital had learned nothing thoroughly in his younger days; he had gained only a smattering of the Talmud and mystic lore. He possessed a wild, extravagant imagination, and a decided inclination for adventure and sensation. When he met Luyra he immediately adopted that visionary's New Kabala and it is stated that Luyra sent forth his disciple to conjure up spirits and for this purpose delivered to him certain documents of formulas made up of the transported letters of the Deity's name. Of course, evil spirits fled before Vital's gaze, whilst good spirits attached themselves to him, and communicated their secrets.

It was Vital who spread sensational reports concerning the extraordinary, almost divine powers of his master, and of his power over departed and living souls; doing it, so it appears, with an artful calculation of effect and publicity. Luyra who had been once so isolated, now found himself surrounded by crowds of visitors; Kabalists old and young came to listen to his revelations. Several more disciples attached themselves to him, and he communicated to them his confused thoughts, assigned to each the original Adamite soul that dwelt in him, the transmigrations that it had undergone before its present corporeal existence, and its functions on earth. It never occurred to these people, already enmeshed in the Kabalistic net, to doubt the truth of these communications. The disciples that gathered around him Luyra formed into two classes: "the initiated" and the "Novices."

Mystical conversations and notes, the interviewing and summoning of spirits, formed the occupation of Luyra and his followers. In short, Luyra was on the eve of founding a new Jewish sect. On the Sabbath he dressed in white, and wore a fourfold garment to signify the four letters of the name of God. The underlying fact of all his revelations and exertions was that he was the MESSIAH of the race of JOSEPH, the forerunner of the Messiah of David's line. This, however, he only furtively hinted to his disciples. His delusion was that the Messianic period would commence at the beginning of the 2nd half of the second period of a thousand years since the destruction of the Temple, i.e., in 1568. However, the sudden death of Luyra at the age of 38, saved his face and only further glorified him. Death is wont to transfigure natures like his, and veneration for them increases as years roll on. With Eastern exaggeration, his disciples regarded him as even more than a worker of wonders; they called him the "Holy and Divine" and sought for their own glory, to win adherents for him and his visionary extravagances. They declared that if Luyra could only have lived 5 years longer, he would have improved the world so effectually, that the Messianic period would most certainly have been assured.

The disciples spread his doctrine all over the known Jewish world and even today we read of commentaries which use Luyra as their authority. Its corrupting influence worked much harm during the centuries that followed for his theory of "harmony of souls" as a condition to marriage, lead to much abuse of the Hebrew "Get" or divorce system, for a man had only to plead that his marriage was not a union foreordained by the harmony of the Sefiroth, to secure a separation from the wife. Thus divorce became very frequent in Kabalistic circles.

(This concludes the Thirty-Second Discourse)



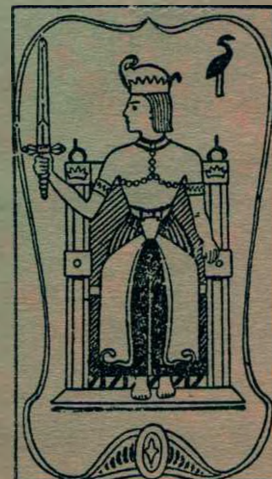
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Secret Discourse

Number.....33



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

Mysticism means deep thinking and deeper feeling; it is a conscious admission that human reason reveals not enough of God to the soul to appease her deepest, often indefinable longings. Reason ceases with definition. Who and where is God? What are his attributes? What is infinity, eternity, law, matter, spirit, being? Can reason define them? If she cannot, she must, and actually does, resort to a power of finer spiritual insight and penetration, which is known as INTUITION; of power which teaches the heart to feel logically and the mind to think dreamingly.

Revelation and Prophecy gave Judaism the advantage of a mystic realism, or, as the moderns call it, a philosophical transcendentalism. Yet was there a period in history when, dissatisfied with things visible, subject to the worst of social conditions humanity is capable of enduring, the Jewish mind, inexhaustible in varying aspects of the spiritual, evolved a system of mystic dreams which, disowned by sane Jewish philosophy, and decried by many critics as methodized insanity, is yet a phenomenon not unworthy of a fair notice.

There is most assuredly method in the madness of the Kabbalist. Nor are his views of Creator and creations entirely original. Besides the BOOK OF CREATION, or SEFAR YEZIRAH, a work assumed to be of hoary antiquity, the main source of this Theosophy is the ZOHAR, a Chaldaic term denoting "splendor", a heavenly light, a book of strange revelations, of which Rabbi Simeon ben Yochai is said to have been the author or compiler. The substance of this mystic text-book was long generally accepted by the Kabbalists as an oral revelation delivered by God to Adam while in Eden, and thence it passed, from age to age, down to the compilation in its present form. Later critics, however, undertook to disprove its antiquity, and to trace it to an author of a comparatively recent date, and their efforts were crowned with success, thus divesting the ZOHAR of the sanctimonious halo it not unnaturally assumed.

The ZOHAR has been conclusively proved to be a production of the 13th century, with Moses de Leon as its original author; a theory in which we are little concerned, considering that the object of these lessons on the Kabala is not to establish the date and authorship, but to convey an idea of that strangest of the peculiar productions of the Jewish mind.

Whoever the author, he was a Jew, and claims our attention, whether we agree or disagree. We may find fault with the system as one irreconcilable with the Monotheistic ideal, savoring too much of the trinitarian salvation to be congenial to Jewish intuition; subordinating the ethical element to the vaporous, imaginary, philosophically untenable; attempting to pass off a crazy mosaic made up of a little of everything, borrowed everywhere, of everybody as an original work. Yet, with all deductions and allowances made, the ZOHAR remains a literary curiosity of uncommon interest.

Its author commands considerable knowledge of ancient Jewish and non-Jewish philosophy; he has method, and a remarkably cunning facility of assimilation, while his imagination would, as a poet, have secured for him high distinction. These qualities he wields with consummate ingenuity, blending them into a hazy whole sufficiently coherent and systematic to deceive the novice, but dissolving under the magic test of historical analysis. The author, however, enforces respect for his sincerity. There is a dead earnest in every line. Faith is his work, firm and strong. His universe teems with life and being, visible and invisible, all issuing from the Infinite Incomprehensible. Herein the ZOHAR is essentially Jewish; as for the rest, let us see.

We are confronted here with a maze of thought, fancy, conception, truth, fable, and fiction unknown in the annals of philosophy. The nature of the Divine, Supremest Being, and of all being, the origin and subject of all creations, are therein accounted for with a conclusiveness and a boldness which arouse astonishment. Never was a metaphysical thought uttered with such positive precision and definiteness. As in Genesis, the author disdains reason, but gives facts with an air of unquestionable authority, and his votaries accept them with unqualified faith, as if not he but they have had the mystic revelation. God, the Origin, Substance and Author of all things seen or unseen, is here denominated as The Unbounded or the EN-SOPH, having neither beginning nor ending, nor dimension, nor form nor attributes, each of which if ascribed to Him, would limit His infinite. The universe--which necessarily has bounds somewhere--is all contained in Him, not He in the universe--which is a Talmudical idea. Being thus incomprehensible to finite intellect, in order to be known. God manifests Himself in what is visible to the eye and comprehensible to the mind. But such manifestations were impossible without certain active or creative principles emanating from The Unbounded or EN-SOPH. For this purpose a perfect spiritual being, a celestial Adam, of whom the earthy one is a gross copy, had to be called into existence. That supernal power, which Ezekiel saw in vision mounted on a chariot of fire, was thus not God Himself, but a perfect personification of Him, or, to give it the trinitarian name, "His Son".

Milton imparts poetical beauty to this Kabalistic fancy. That Shadow of God or Adam being the center of all creative energy or potentiality, is the prompting focus, as it were, from whom ten active Virtues or Emanations, called SEPHIROTH, radiate. These are: Crown, Wisdom, Intelligence, Beauty, Love, Justice, Foundation, Firmness, Splendor, and Kingdom. The Emanations issue from the several members and quarters of the archetypal heavenly Adam, and we have only to imagine a wise, mighty monarch, crown on head, wisdom written on his face, intelligence speaking from his heart, love and justice practiced by his hands, a vigorous progeny issuing from his lions, the splendor and firmness of royal manhood visible in his lordly bearing, powerful limbs, and finally, a kingdom at his feet, and we have the mortal picture of the immortal, creative royalty. Such is the first perfect reflex of the Unbounded, and such His ten creative virtues. With these the basis for the origination and progression of the visible and invisible universe is laid.

We are sorry to deny originality to this conception, which is scarcely half as philosophical and ideal as the DIVINE SOPHIA of the Philonic, and the AEONS of the Platonic system, of which it is an inferior reflection. What the ZOHAR claims for the SEPHIROTH, the Gnostics many centuries before ascribed to the AEONS, which are in turn an improvement on the TITANS, who sprang from Chaos with the charge of building the upper and nether worlds.

The vision of the heavenly Adam is nothing else than the mythical Minerva, who sprang armed from the head of Jupiter. Nor does the resemblance end here. The En-Soph looks not unlike Chronos, with incomprehensible Fate in the background. Further comparison suggests the probability--as will appear later--of this mystic Theosophy being a melange of Hellenic and Hebraic ideas as welded by Philo.

The Monotheistic Jew of ethical realities is not open to mystic extravagances unless lured by a golden promise of some new spiritual revelation. When the Platonic philosophers made the happy effort of idealizing Greek polytheism, reducing it to an anthropomorphic expression of the infinite LOGOS, Alexandrian Judaism realized an affinity of thought, and the result was the wedding and welding of Hellenic and Hebraic ideas, which became the life work of Philo Judaeus.

Kabala, we venture to maintain, is nothing more than an unfortunate dilution of Philo's transcendental Judaism. Philo's God is naturally a most absolute transcendency, His universe originating in the DIVINE SOPHIA, or Wisdom. One must be blind not to perceive in these two fundamental principles of Philo's philosophy the metamorphosed ideas of the En-Soph and the heavenly Adam with his several AEONS or Emanations. And is not the ethical summary of Kabalistic self-denial and resignation but a mystical reflection of Philo's ethical ideal that culminates in meditation, renunciation, and in an unconditional surrender of self to The Supremest Will?

Compatible with Greek mythology of male and female deities, is also the mystical realization of a spiritual, moral, and material world, engendered by a union of male and female SEPHIROTH, as Intelligence and Beauty, Love and Justice, Firmness and Splendor, with the all-embracing, most glorious Sephira, Kingdom, as the climax and sum of all the other nine Emanations, excelling them all by mirroring the En-Soph's Omnipresence and Omnipotence. So much for the originalities of the Zohar's fundamental ideas.

This concludes the Thirty-Third Discourse

KABALA UNVEILED



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Secret Discourse

Number 34



By
FRATER AQUARIUS,
Scribe



To the One Privileged:

We concede cheerfully that if the ingenious Kabbalist borrowed the bulk of his material, he certainly digested it well, and wove it skillfully into a tissue of his own. He proceeded to teach that the highest, purest, and ideal world is, of course, that of the creative Emanations, closely allied to The Unbounded, who works through His archetypal image; it is, in Plato's language, the "world of ideas", in Philo's the Divine Sophia or Wisdom, a world most perfect and immutable. From this world of ideas emanates the world of forms, pure, spiritual beings, less perfect than the Sephiroth, but, next to these, the highest in the scale, entirely ethereal, personified by the angel Matatron, who is the garment of Shaddai, The omnipotent, and the visible manifestation of The Unbounded. Matatron is the prince or dominion of the spiritual world, and is a well-known personality to such as we have read the frequent allusions to him in the Haggadic traditions. From his spiritual domain Matatron controls the spheres and the angels and everything else, as a loyal prime minister ought to do. Other traditions identify Enoch with that princely magnate, who is--we are scarcely surprised--the confidant of God, His minister of the interior and exterior. His trust is indeed not small, for besides planning and superintending the formation of the most supernal beings and things, he has to condescend to attend to a lower grade of occupation, since from his potent spheres issues the somewhat lower "world of formation", a world very, very high above the one we are treading, but considerably lower than the transcendental Sephiroth.

So far from having anything in common with this massive globe, the "World of formation" is wholly free from gross matter, its denizens being angelic hosts, made of light, divided into ten divisions, corresponding in rank to the original ten Emanations; being invisible except when commissioned to appear to man. Not one of these but holds a responsible post in the universe, being the name of the region or element he is intrusted with as minister or sentinel.

And this lower angelic world gave rise to the lowest of worlds, called the "world of action", or of matter, if being a kind of condensation of all the grosser elements of the other three worlds, but still retaining the impression of the ten Sephiroth. This is the world of tangible substance, limited by time and space, perceptible to the senses, changeable, corruptible, and thus the abode of malignant spirits. Gross and imperfect as these evil angels are, they are yet divided up into ten ranks, one lower than the other, seven of which are the incarnation of human vices, and inhabit the "seven infernal hells". Samael is the prince of these black legions and regions. The seven halls are subdivided into unnumbered places of torture, wherein sinful humanity expiates its sins. Samael was the tempting snake who caused Eve to disobey God's will, thus bringing about the expulsion of man from Eden. Samael is not wifeless, for he is married to the harlot, a "beast" like his infernal majesty; or, rather, both making up one monstrous brute, and working in constant harmony in disseminating evil. Samael is a fallen angel, whose prospects could be much darker than they actually are. But we must not anticipate matters. The creature of whom we know most is yet to be heard from and that is MAN.

The upper and nether worlds being ready and well peopled, it was found that between the angels and the demons there was a missing link, a being who, standing between the angelic and demoniac opposition, attacked by the latter and shielded by the former party, would bring life and activity into the various camps of the otherwise unemployed good and evil spirits. Thus was man formed after the model of the celestial Adam, a being who is the microcosmic epitome, the acme of everything that is mysterious and wonderful in the universe; the very shape and skin of his body revealing to the seeing eye the steller figures of the heavens.

As the heavenly archetype sprang from the Inscrutable En-Soph, or the Universal Impenetrable, so was His copy, the earthy Adam, a gracious, luminous work of that Celestial Author, who, to do Himself justice, lavished all the ten Emanations in gracing His archetypal, last master work, MAN. That man was the crowning work of creation is proved by his being the last work of the sixth day, made to be monarch of everything. He being there, everything above and below was complete; for his form is that of the whole universe, and is shaped after the four letters, which, in Hebrew, make up The Holiest Name.

Within and without, in shape, form, and feature, to him who can read hidden things, man is the wonder of wonders, the mystery of mysteries, as mysterious as the starry empyrean, says the ZOHAR. His soul is a direct offspring of the transcendental ten Sephiroth, and is a three-fold power consisting of SPIRIT, SOUL and SENSES, by which last he is linked to this world of gross matter. His spirit emanates from, and is influenced by the Sephirah CROWN, thus linking him to the highest world of ideas and ideals, while his ethical qualities emanate from, and are ruled over by the Sephira BEAUTY, the ethical being synonymous with the beautiful, which is, to our mind, the best idea of the whole theosophy of the Kabala. We see here in a new garb the worlds of Ormuzd and of Ahriman, the light and darkness, good and evil, at war, with man as the bone of contention, and the Kabalistic theosophist needed to go no further than the Talmud to get his materials; for the Pharisee, a Monotheist in faith, was in some measure a Magian in superstition.

All human souls pre-exist in the ten Sephiroth, and are destined to pass through the earthly ordeal by descending into human frames and dwelling on probation below. Prior to the sublunar existence each soul represents the dual, male and female, principle. Both enter this world in two separate forms until, united by marriages, they resume the original relation of one complete soul. The most Holy One controls these unions according to the merits or demerits of man, the virtuous being granted his original companion, which is denied to the wicked--thus rendering his life miserable. Our curiosity as to the soul's mission below is sufficiently satisfied, but not in a manner to make us forget the teachings of Zoroaster and of Buddha. The soul is sent down with a perfect free will and an unlimited faculty to develop and enrich the germs of those supernal endowments she received from the Sephiroth, lest she be unable to re-ascend to the Primordial Source.

Reason is at a loss to realize how a power issuing from the highest Emanations, instead of idealizing the gross, could run serious risk of being abased and engulfed by it. Yet this postulate is not confined to Kabalistic literature. Should, by low indulgence, the soul degrade her high nature, she is given, by re-birth, three chances to redeem her ethereal quality, after which failing in her efforts, Eternal Grace strengthens her by an additional soul more callous to earthly temptation, by which assistance she ultimately re-ascends to her aerial abode.

The soul's transmigration is thus an essential doctrine of the Kabalistic Theosophy. When all souls shall have triumphantly passed through this ordeal, then will the Messiah descend and the everlasting Sabbath begin--an era sinless and blissful, for Satan himself will be restored to his angelic dominion and lustre; all souls will unite with the Universal Soul and dwell in the Holy of Holies of the seven Paradisical halls.

The history of philosophy shows human thought engaged in the casting and recasting of systems, with, here and there, a new idea imputable less to mental originality than to the natural growth of enlightenment in the empirical sciences. Assimilation, digestion, and reproduction of thought in a more acceptable form, a more suitable need of the hour, is not plagiarism. Given a poetical garb, the Kabalistic Theosophy would throw all other epic tales into insignificance. It is a wonder-tissue, woven of ethereal woof and warp; light and dark threads interchange therein; chaotic deeps, solar worlds, stars and seraphim, and angels high and low are therein blending to the Universal Will; and man is there derived from the Purest Essence with faith, free will, hope, and intellect to brighten up his way to Him, who is the All-in-All.

Smile not my friends; you know not more, but less than the mystic dreamer who wrote the ZOHAR, a vision sweet, of lofty thoughts and sentiments. He had a heavenly dream; what have you more? Either you, too, have a dream or a soul thirsting for sensual pleasure; a spirit heavy as lead. And whither tends your faith? What do you read in the stars, the oceans, and the continents? What has hope in store for you? This world, you will know, is not yours, and if you cherish no mystic dream of an hereafter, then you have good cause to envy the Kabalistic mystic, who sees end, purpose, and wisdom in everything; feels himself at home among the stars, knowing, or believing to know, the WHENCE, WHITHER and WHEREFORE. Happy he, happy all who have a dream!

This completes the special series of the lectures on the Egyptian Kabala. You will be notified in the next mailing of the next series of manuscripts which you will be entitled to receive and which will be sent to you in the customary manner and in accordance with the usual provisions.